A Pensiue Mans Practise.

Very profitable for all persons: wherin are contained very deuout and necessary prayers for sundry godly purposes, with requisit perswasions before euery Prayer.

Newly corrected and amended *by the Author after aboue* forty Impressions.

Written by I. Norden.

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Norden, John.

1 January called of the { Latins, *Ianuarius*. / Grecians, *Gamelion*. / Hebrues, *Tebeth*, and is their 10 moneth. } hath 31 daies.

1	A	*Calends.*	The first day of this moneth Christ was circumcised, *Luke* 2.21. The tops of the mountaines appeared vnto Noah, *Gen.* 8 5. The Israelites put away their wiues, *Ezra*, 10.16.
2	b		
3	c	*Nones of Ianu.* 4	
4	d	*Nones of Ianu.* 3	
5	e		
6	f	*Day before the N.*	
7	g	*Nones of Ianuar.*	
8	A	8	The 5 of this month word was brought vnto Ezechiel the Prophet, that the City Ierusalem was smitten, *Ezek* 33.21.
9	b	7	
10	c	*Idus of Ianuarie.* 6	
11	d	5	The sixt of this Moneth Christ was worshipped of the wise men, *Mat.* 2.1. &c. baptized, *Mat.* 3. 15. turned water into wine, *Ioh.* 2.1. &c. as testifieth Epiphanius.
12	e	4	
13	f	3	
14	g	*Day before the Id.*	
15	A	*Idus of Ianuarie.*	
16	b	17	The 10 of this Moneth Nabucadnezzar, King of Babel, moued thereunto by the rebellion of Zedekia, besieged Ierusalem most fiercely, as may appeare, 2 *Kings* 25. &c. *Ierem.* 32.4. Also Ezechiel was willed to vtter his parable, *Ezek.* 2 &c.
17	c	16	
18	d	15	
19	e	14	
20	f	13	
21	g	12	
22	A	11	
23	b	*Calends of Februarie.* 10	
24	c	9	Paul called, and conuerted the 25. of this moneth *Act.* 9. 3.
25	d	8	
26	e	7	
27	f	6	
28	g	5	
29	A	4	
30	b	3	
31	c	*Day before the Calends of Feb.*	

Festiuall daies in this moneth be Circumcision, the first day, and Epiphanie, the sixt day.

2 February called of the { Latins, *Februarius*. Grecians, *Elaphebolion*. Hebrues, *Sebat*. and is their 11. moneth. } hath 28 da. vnlesse it be *Bissextile*, & then 29.

1	d	*Calends.*	
2	e	*Nones of*	4
3	f	*February.*	3
4	g	*Day before the N.*	
5	A	*Nones of Februar.*	
6	b		8
7	c		7
8	d	*Idus of Fe-*	6
9	e	*bruarie.*	5
10	f		4
11	g		3
12	A	*Day before the Id.*	
13	b	*Idus of Februarie.*	
14	c		17
15	d		16
16	e		15
17	f		14
18	g		13
19	A		12
20	b		11
21	c	*Calends of*	10
22	d	*March.*	9
23	e		8
24	f		7
25	g		6
26	A		5
27	b		4
28	c		3
29	d	*Day before the Calends of Mar.*	

The first day of this moneth Moses repeated the Law vnto the children of Israel, *Deut.* 1.

The second of this Moneth our Sauiour was presented to the Lord, and Marie purified, *Luk.* 2. 22.

The ninth of this Moneth Noah, 40. daies after hee had seene the tops of the mountaines, sent out of the Arke a Rauen, and afterward a Doue, which returned, *Gen.* 8. 6. &c.

The 15 of this Moneth, the Iewes spend merrily together, for that the Spring of the yeere doth enter then, as they thinke.

The 16. of this month Noah the second time sent out a Doue, which returned with an Oliue branch in her bill, *Gen.* 8. 10.

The 24. of this Moneth Zechariah was commanded to prophecie, *Zacharie*, 1. 7. *Matthias* was elected into the number of the Apostles, *Act.* 1. 26.

Festiuall daies in this moneth be { the 2. called the *purification* of S. *Marie*, the 24. which is Saint *Matthias* day.

March, called of the { Latins, *Martius*. / Græcians, *Mounichion*. / Hebrues, *Adar*: and } hath 31 daies. is their 12 moneth.

1	d	*Calends.*		
2	e			6
3	f	*Nones of*		5
4	g	*March.*		4
5	A			3
6	b	*Day before the N.*		
7	c	*Nones of March.*		
8	d			8
9	e			7
10	f	*Idus of*		6
11	g	*March.*		5
12	A			4
13	b			3
14	c	*Day before the Id*		
15	d	*Idus of March.*		
16	e			17
17	f			16
18	g			15
19	A			14
20	b			13
21	c			12
22	d			11
23	e	*Calends of*		10
24	f	*April.*		9
25	g			8
26	A			7
27	b			6
28	c			5
29	d			4
30	e			3
31	f	*Day before the Calends of April.*		

The Temple of Ierusalem was finished the third day of this moneth, *Esra* 6. 15. In the 1 of *Esdr.* 7. it is said to be the 23. of this moneth.

The tenth of this moneth, Christ was aduertised that Lazarus was sicke, *Iohn* 11. 3.

A Feast was celebrated among the Iewes, for the ouerthrow of Nicanor, the 13. of this moneth, 2 *Mac.* 15. 37. Also vpon the same day all the Iewes vnder Ashuerosh were cõmanded to be put to death, *Esth.* 3. 13. Vpon the same day the Iewes had a priuiledge giuen them to slay all their enemies *Est.* 8. 12. this day also the Iewes solemnized for their ioyfull deliuerance, *Est.* 8. 13.

The 14. day of this Moneth was called of the Iewes Mordochets day, 2 *Macc.* 15. 37. also Purim, as may appeare *Est.* 9. *vers.* 21. 26.

The 15 also is another day of Purim, *Est.* 9. 21.

The 16. of this Moneth Lazarus was raised from the dead, *Iohn* 12. 43.

This Moneth hath one festiuall day called the *Annunciation* of S *Mary*, celebrated the 25. of this Moneth.

Latins *Aprilis*.

4 Aprill called of the { Græcians *Thargelion*. / Hebrues *Abib* or *Nisan* & is their 1 moneth. } hath 30 daies.

1	g	*Calends.*	The first of this Moneth
2	A	*Nones of*	4 *Noah* vncouered the Arke, and
3	b	*April.*	3 saw earth, *Gen.* 8. 13. *Moses*
4	c	*Day before the N.*	reared the Tabernacle, *Exod.*
5	d	*Nones of April.*	40. 2. 17. the Temple began to
6	e		8 be sanctified, 2 *Chro.* 29.17.
7	f		7 The 10 of this moneth the
8	g	*Idus of*	6 Children of *Israel* passed the
9	A	*April.*	5 rovv the riuer *Iordan* on dry
10	b		4 foot, *Iosua* 4.19. the Paschal
11	c		3 Lambe vvas chosen, *Exod.* 12.2.
12	d	*Day before the Id.*	The 13 of this moneth the
13	e	*Idus of April.*	Edict of King *Ahasuerus*
14	f		18 came out for the murthering
15	g		17 of the Iewes, *Esth* 3.12.
16	A		16 The 14 of this Moneth the
17	b		15 Passeouer vvas kept, *Exod.* 12.
18	c		14 6. *Leuit* 23.5. *Ios* 5.10.
19	d		13 The 15 of this Moneth the
20	e		12 Israelites departed out of Æ
21	f	*Calends of*	11 gypt, *Numb.* 33. 3
22	g	*May.*	10 The 16. of this Moneth
23	A		9 *Hezekiah* made an end of sanc-
24	b		8 tifying and purging the temple
25	c		7 2 *Chron.* 20.17.
26	d		6 The 18 of this Moneth the
27	e		5 Children of *Israel* walked on
28	f		4 dry land through the middest
29	g		3 of the red sea, *Exod.* 14.19.
30	A	*Day before the Ca*	The 24 *Daniel* saw his visions
		lends of May.	*Dan.* 10.4.

The 25. of this Moneth the feast of S. Marke is obserued.

5 May, called of the { Latins, *Maius*, Græcians, *Scirophorion* Hebrues, *Iiar*, which is their 2 moneth. } hath 31 daies.

1	b	*Calends.*		The first of this Moneth
2	c		6	Moses was commanded to
3	d	*Nones of Maie.*	5	number the Children of Israel
4	e		4	*Numbers* 1.1. &c.
5	f		3	The fift of this Month Christ
6	g	*Day before the N.*		is thought to haue ascended vp
7	A	*Nones of Maie.*		into heauen, *Marke* 16. 19.
8	b		8	*Luke* 24.51. *Acts* 19.
9	c		7	They which could not keepe
10	d	*Idus of Maie.*	6	the Passeouer at the day ap-
11	e		5	pointed by the Lord, were wil-
12	f		4	led to celebrated the same the
13	g		3	14 of this Moneth, *Num.* 9 *ver.*
14	A	*Day before the Id.*		10 11. So the Israelites at the
15	b	*Idus of Maie.*		commandement of King Heze-
16	c		17	kiah, 2 *Chron.* 30.15.
17	d		16	The 16. day Manna rained
18	e		15	from Heauen, *Exod.* 16.14.
19	f		14	The 17 day Noah entred
20	g		13	the Arke, and the flood began
21	A		12	*Gen.* 7. 11,12.
22	b		11	The 22 fire from Heauen
23	c	*Calends of Iune.*	10	consumed such as murmured
24	d		9	against the Lord, *Num.* 11.1.
25	e		8	The 23 the Israelites with
26	f		7	great ioy triumphingly entered
27	g		6	into the Castle of Ierusalem,
28	A		5	1 *Macc.* 13.51.
29	b		4	Noah, the 27. the waters
30	c		3	being dried vp, came forth of
31	d	*Day before the Calends of Iune.*		the Arke, *Gen.* 8.14. &c.

The first of this moneth is vsually celebrated for the feast of *Philip* and *Iacob*.

6 Iune, called of the { Latins *Iunius*, Græcians *Elaphombaion*, Hebrues, *Sinan*, which is their 3 moneth. } hath 30 daies.

1	e	*Calends.*	
2	f	*Nones of Iune.*	4
3	g		3
4	A	*Day before the N.*	
5	b	*Nones of Iune.*	
6	c		8
7	d		7
8	e	*Idus of Iune.*	6
9	f		5
10	g		4
11	A		3
12	b	*Day before the Id.*	
13	c	*Idus of Iune.*	
14	d		18
15	e		17
16	f		16
17	g		15
18	A		14
19	b		13
20	c		12
21	d	*Calends of Iuly.*	11
22	e		10
23	f		9
24	g		8
25	A		7
26	b		6
27	c		5
28	d		4
29	e		3
30	f	*Day before the Calends of Iuly.*	

The first comming of the children of Israel vnto mount Sinai was the first of this Moneth, where they abode 11 moneths, and 20. dayes, in which time all those things were done, recorded in *Exodus chap.* 19. 1. *&c.*

The 6 of this moneth Alexander that mightie Monarch of the world was borne of whom *Daniel chap.* 11. 3. doth prophesie. Also on this day that famous Temple of Diana in *Ephesus*, numbred among the 7. vvonders of the vvorld, vvas set on fire by Hetostratus. The Ievves likevvise kept their Feast of Pentecost on this day.

The 23. of this Moneth the first Edict came out for the safety of GODS people of Ievves, against Haman, and the rest of their enemies. *Est.* 8. 9.

The 29. of this Moneth the Arke of Noah through the increase of vvaters vvas lifted vp from the earth. *Gen.* 7. 17.

Festiuall dayes in this moneth are the { 24. vvhich is the feast of S. *Iohn Baptist.* 29. vvhich is S. *Peters.*

7 Iulie, called of the { Latins, *Iulius*, / Græcians *Metageitnion* / Hebrues, *Thamuz* being their 4. moneth. } hath 31 daies.

1	g	*Calends*		
2	A		6	
3	b		5	The 5. of this moneth Ezechiel saw his visions. *Ezekiel* 1. 1.
4	c	*Nones of Iuly.*	4	
5	d		3	
6.	e	*Day before the N.*		The 6. of this moneth the Capitol of Rome, counted one of the 7. wonders of the world, was burned: and the mirrour of Christian Princes King Edward the sixt dyed the sixt of this moneth *An.* 1553.
7	f	*Nones of Iuly.*		
8	g		8	
9	A		7	
10	b	*Idus of Iuly.*	6	
11	c		5	
12	d		4	
13	e		3	The 9. of this moneth Ierusalem, after it had a long while
14	f	*Day before the Id.*		
15	g	*Idus of Iuly.*	17	beene besieged by Nebucadnezzar, was taken, *Ier.* 39. 2.
16	A		16	
17	b		15	
18	c		14	
19	d		13	The 12. of this moneth, Iulius Cæsar, the first Romane Emperour was borne. Of him is this moneth called Iuly.
20	e		12	
21	f		11	
22	g	*Calends of August.*	10	
23	A		9	
24	b		8	
25	c		7	The 18. of the moneth the Ægyptians begin their yeere, *Plin lib. 8. cap. 47.*
26	d		6	
27	e		5	
28	f		4	
29	g		3	
30	A	*Day before the Calends of August*		
31	b			

The 25. of this moneth is the feast of S. IAMES the Apostle: and vpon this day K. IAMES was crowned King of *England*, 1603.

8 August called of the { Latins, *Augustus*. Græcians *Boedromion*. Hebrues, *Ab*, which is their 5. moneth. } hath 31 daies.

1	c	*Calends*		The first of this Moneth Aaron, 40. yeeres after the Children of Israel were come out of Ægypt, died on Mount Hor, *Numb.* 33 38. Also on this day Ezra with his company came out of Babel vnto Ierusalem, *Ezra*, 7. 9.
2	d	*Nones of August*	4	
3	e		3	
4	f	*Day before the N.*		
5	g	*Nones of August.*		
6	A		8	
7	b		7	
8	c	*Idus of August.*	6	
9	d		5	
10	e		4	
11	f		3	
12	g	*Day before the Id.*		
13	A	*Idus of August.*		The 7 of this moneth Nabuchadnezzar burnt the house of the Lord, and all Ierusalem, 2 *Kings* 25. *vers.* 8, 9.
14	b		18	
15	c		17	
16	d		16	
17	e		15	
18	f		14	
19	g		13	The tenth of this moneth some thinke Ierusalem to haue beene burnt by the Babylonians, *Ierem* 52. 12. *Iosephus* (*lib* 5. *cap* 16) said it was burned afterward by the Romans the same day. Therefore doe the Iewes on this day obserue a most strait fast, and goe barefooted, and sitting on the ground, read twice ouer the Lamentations of Ieremie.
20	A		12	
21	b		11	
22	c	*Calends of Septemb.*	10	
23	d		9	
24	e		8	
25	f		7	
26	g		6	
27	A		5	
28	b		4	
29	c		3	
30	d	*Day before the Calends of Septemb.*		
31	e			

The 24 of this moneth, is vsually called S. Bartholomewes day.

9 September called of the { Latins, *September*. Græcians *Mamacterion*. Hebrues, *Elul* which is their 6. moneth. } hath 30. daies.

1	f	*Calends.*		The first of this Moneth *Haggai* the Prophet began to prophecie, *Hag.* 1.1.
2	g	*Nones of September*	4	
3	A		3	
4	b	*Day before the N.*		
5	c	*Nones of Septemb.*		
6	d		8	The sixt of this Moneth *Ezechiel* saw another vision, *Ezek* 8.1.
7	e		7	
8	f	*Idus of Septemb.*	6	
9	g		5	
10	A		4	
11	b		3	
12	c	*Day before the Id*		The 7. of this Moneth our most noble Queene *Elizabeth* was borne at *Greenwich*, *An.* 1533.
13	d	*Idus of Septemb.*		
14	e		18	
15	f		17	
16	g		16	
17	A		15	
18	b		14	
19	c		13	
20	d		12	The 8. of this Moneth *An.* 73 *Ierusalem* was vtterly with fire and sword destroyed by *Titus* the Emperor, *Iosiph. lib.* 7. *cap.* 26.
21	e	*Calends of*	11	
22	f	*October.*	10	
23	g		9	
24	A		8	
25	b		7	
26	c		6	
27	d		5	The 25 of this Moneth *Nehemiah* finished the wals of *Ierusalem*, *Nehem.* 6. 15.
28	e		4	
29	f		3	
30	g	*Day before the Calends of October.*		

Festiuall daies in this moneth be the 21. S. *Mathew*, and the 29. S. *Michael*.

10 October, called of the { Latins, *October.* Græcians, *Pianepsion.* Hebrues, *Thisri*, and their 3. moneth. } hath 31. daies.

1	A	*Calends.*	
2	b		6
3	c	*Nones of October.*	5
4	d		4
5	e		3
6	f	*Day before the Nones of October.*	
7	g		
8	A		8
9	b		7
10	c		6
11	d	*Idus of October.*	5
12	e		4
13	f		3
14	g	*Day before the Id Idus of October.*	
15	A		
16	b		17
17	c		16
18	d		15
19	e		14
20	f		13
21	g		12
22	A		11
23	b	*Calends of November.*	10
24	c		9
25	d		8
26	e		7
27	f		6
28	g		5
29	A		4
30	b		3
31	c	*Day before the Calends of Novemb.*	

The first of this Moneth the Iewes celebrated the feast of Trumpets, Levit. 23. 24. The later Iewes call this day the beginning of the new yeare.

Ierusalem, after it had beene possessed of Christian Princes 83. yeares, through mortall dissention came into the hands of the Saracen, *An.* 1187.

The third of moneth some thinke the Iewes fasted for the death of Gedaliah; whereby occasion was offered to bring them againe into the miserable seruitude of the Ægyptians, 2 *King.* 25. 25. *Ier.* 41. *vers.* 1. 2. &c.

The 10 of this Moneth the feast of reconciliation was kept *Lev.* 23. 27. So did the yeare of Iubile every fifty yeare begin as on the same day, *Levit.* 25. 9.

The 15. of this Moneth the Iewes obserued the feast of tabernacles 7. daies together, in memory of the Lords protecting them in the desert, *Lev* 23. 24.

Festuall daies in this moneth are { 18. *S. Luke.* 28. *Simon* and *Iude.*

11 November called of the { Latins *Nouembr.* / Grecians, *Anthesterion.* / Hebrewes, *Marbesuam*, / & in their 8. moneth. } hath 30. daies.

1	d	*Calends*	1	The third of this moneth
2	e	*Nones of*	4	Constantius the Emperour,
3	f	*Nouemb.*	3	son to Constantius the great
4	g	*Day before the N.*		departed out of this world,
5	A	*Nones of Nouem.*		*Anno* 364. *Hast. tripart. in the*
6	b		8	*end of the fift booke.*
7	c		7	The tenth of this moneth
8	d	*Idus of*	6	*An.* 1483. D. Martin Luther,
9	e	*Nouemb.*	5	was borne in Islebia.
10	f		4	The 15. of this moneth was
11	g		3	made a new holiday by Iero-
12	A	*Day before the I.*		boam without the commande-
13	b	*Idus of Nouem.*		ment of God, whereupon hee
14	c		17	committed most wicked Ido-
15	d		16	latrie in Dan, and Bethel: but
16	e		15	hee remained not long vnpu-
17	f		14	nished, nor his people vn-
18	g		13	plagued for the same, as may
19	A		12	appeare, 1 *Kings* 12 *vers.* 32.
20	b		11	33. 1 *King.* 13. 1, 2. *&c.*
21	c		10	Queene *Elizabeth* beganne
22	d	*Calends of*	9	happily to reigne for the ad-
23	e	*December.*	8	uancement of the Gospell of
24	f		7	our Saviour Christ, the 17. of
25	g		6	this moneth, 1558.
26	A		5	The 18. of this moneth Ti-
27	b		4	tus the Emperour most cruel-
28	c		3	ly executed to death a great
29	d			number of the Iewes, *Ioseph.*
30	e	*Day before the*		*lib. 7. cap. 17.*
		Calends of Dece.		

Festiual daies in this moneth are the first day, The feast of All Saints. The 30. and last day Saint Andrew the Apostle.

12 December called of the { Latins *December*. / Græcians, *Posidon*. / Hebreues, *Sisleu*, & } is their 9. moneth. } hath 31 daies.

1	f	*Calends.*		
2	g	*Nones of December*	4	The 15. of this Moneth Antiochus placed an abominable Idoll vpon the Altar of the Lord, *Macc.* 1. 57.
3	A		3	
4	b	*Day before the N*		
5	c	*Nones of Decem.*		The 20. of this moneth Esdras exhorted the Israelites to put away their strange wiues, 1 *Esdras* 9. *vers.* 5. 6 *&c.*
6	d		8	
7	e		7	
8	f	*Idus of Decemb.*	6	
9	g		5	The foundation of the second Temple was laide the 24. of this Moneth, *Hagg.* 2.
10	A		4	
11	b		3	
12	c	*Day before the I. vers.* 11. 19.		
13	d	*Idus of Decem.*		The 25. of this moneth our Sauior Christ was borne of the Virgin, the yeare after the worlds Creation, 4018. On which day also Antiochus Epiphanes entred into Ierusalem with a mightie army and spoiled the same, *Ioseph. lib.* 12 *cap.* 6. On this day he prophaned the altar of the Lord, 1. *Macc.* 1. 61. which day also the Iews kept holy, because theron the Temple was purged from Idolatrie, 1 *Macc.* 4. 59.
14	e		19	
15	g		18	
16	A		17	
17	b		16	
18	c		15	
19	d		14	
20	e		13	
21	f		12	
22	g	*Calends of Ianuarie.*	11	
23	A		10	
24	b		9	
25	c		8	
26	d		7	
27	e		6	The 28. of this moneth Herod caused the poore Innocents to be murthered, thinking thereby to haue slaine Christ, *Matth.* 2. 16. *&c.*
28	f		5	
29	g		4	
30	A		3	
31	b	*Day before the calends of Ianu.*		

Festiual d. in this moneth are the 21. *Thomas* Apost. 25. the Natiuitie of *Christ.* 26. S. *Steuen* 27. *Iohn* the Euan. 28 *Innocents*, called commonly *Childermas day*.

To the Honorable and right Vertuous and Religious Lady, the Lady *Margaret Smith*, wife to Sir *Richard Smith*, Knight, Surueyer Generall to Prince *Charles*, and of his Honorable Councell of Reuenues.

Good Madam,

I Here send your Ladiship a poore wandring Pilgrime that craueth your charitable entertainment, who hath been neere forty yeeres an extranagant without a Patron; and is now returned home againe vnto his Master, not altogether in the same habit he departed first from me: but with many patches of errors inserted, I know not how by the seuerall ouersights of some Printers, hauing past the hands of many. And I, hauing repaired some defects found therein, doe againe send it forth (presuming now)

now) vnder your Ladiſhips name, for whoſe (ake, I know he ſhall finde no worſe, but better entertainment then heretofore; although, if it could ſpeake, it would tell your Ladiſhip, that it hath been welcome for it owne ſake into the hands (howſoeuer into the hearts) of many thouſands, who are fitter and better able to witneſſe for it then I, who (as many fond fathers doe) may conceiue better of an vnworthy child, then it deſerueth. Therefore will I leaue it now to your cenſure and ſafety, knowing your affection to bee good to ſeeming, much more to good indeed, & your iudgement iuſt in things truly good, wiſhing all goodnes to increaſe in you according to your godly deſires, humbly taking leaue.

Your Ladiſhips euer
to be commanded,
I. Norden.

At my houſe this
20. of Iune, 1610.

A familiar admonition to the Zealous Reader, concerning the most godly exercise of Prayer.

Many are the godly and zealous treatises which are already extant, tending to the encouragement of those that hunger and thirst for the true seruice of the liuing God. Yet gentle Reader, I craue thy Christian patience friendly to accept this simple trauell of mine heretofore published, and now augmented. And this my simple admonition, thinke not superfluous, but a thing tending to win the weaker sort to the more willingnesse to this diuine exercise of prayer, a thing not new, yet needfull: a thing old and ancient, long agoe practised of the poorest, exercised of the most excellent and godly of the earth, the Prophets, the Patriarchs, the Apostles, and of Christ himselfe, the paterne of pietie: who gaue the

he first plot of perfect Prayer, of his owne proposing, most plaine, pure, precious, and profound, in these words; *Our Father which art in heauen, &c.* To the substance whereof, although there can bee nothing added, nor from thence any thing can be taken away, without manifest impiety: yet are wee not so strictly tied to the words thereof onely, but that wee may according to our seuerall occasions (which are infinite) dilate vpon the same to our comfort in him, without offence to the maiesty of God, if it bee done in true zeale, without the which, euen the most effectuall prayer is sin. I cannot but confesse, that great is the frailty remaining in me, which in my trauaile in this practise hath greatly hindred me: and many are the vanities of my mind, which in my chiefest desire haue miscaried me. Yet such hath beene the fauour of my heauenly Father, that he hath hitherto assisted mee, and to my comfort hath performed that, which of mine owne proper power, wisedome and will, I could not performe. And these prayers, which in this little Volume thou shalt finde, haue beene to me not a little comfortable, and to the faithfull, exercising them, they will be profitable, of whatsoeuer estate, degree, calling, or ministery they be of: although I presume not to teach

teach, but desire to be taught: and expect no praise, but euen in heart yeeld all the praise to him that was, and is the guide and stay of all that truly seeke to serue him. Which I beseech him to grant vs faithfully at all times to doe: not onely in the outward word, with the lips only, and with a shew alone, but with the inward affection of the heart, with the longing desire of the soule, and the ardent consent of all the powers of our bodies. So shall our prayers please him, and euen the grones of our hearts, which passe in silence, shall present our cause before the Tribunall seat of our good God, who is alwaies neer at hand, and ready to performe what is most necessary for our estates in this life, which in respect is but a span long: yea, could we liue a thousand yeeres, it were but as one day. We may not too much regard the ouer-dainty maintenance of our corporall estates: we may not ouer curiously seeke the meanes to become admirable in respect of our authority, of our riches, of our friends, and of our carnall pleasures, wherewith alas our weake natures, our fraile conceits, and our carnall desires are often beguiled, and our poore soules often dangered and miscaried. Wherefore it behoueth vs carefully, first and before all things, to seeke the King-

Kingdome of GOD, the way, the meanes, and the guide thereunto; which is not to bee sought elsewhere, but in the word of GOD by prayer. It is not in the outward view; and therefore to bee sought from aboue, and to bee inwardly receiued and comprehended by faith. It is the kingdome of the mysteries of GOD. It is the keeping of his Commandements, and the due obedience vnto his will. The way thereunto is by grace (the gift of GOD) which he giueth to them that faithfully aske it. The meanes to helpe vs thereunto, is Christ the Sonne of GOD: who sitting at the right hand of the Father, obtaineth and sendeth vs that grace, which guideth vs; and giueth all things else, both spirituall and worldly, that hee seeth needfull for vs. But notwithstanding this singular benefit of the mediation of Christ vnto his Father for vs, wee are not discharged of this necessary exercise of Prayer; but so much the more enioyned to the executing thereof continually, instantly, faithfully and zealously, for the graces of God; which are the things, without the which, all our prayers, all our speeches, bee they many or few, be they lowd or silent, bee they of what kinde or shew soeuer, a-

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uaile nothing. But wee muſt firſt found all our deſires and prayers vpon an vndoubted faith, wee muſt powre them from the very bottome of our hearts, and continue them in a godly patience, and all in the name of CHRIST IESVS: in whoſe name, and for whoſe ſake, all things neceſſary are promiſed to bee giuen to thoſe that aske according to the will of GOD. Whereiſn wee muſt note, that wee are not permitted raſhly to deſire any thing according to the deſire of fleſhly imagination, bee it in our owne conceits neuer ſo meet and neceſſary; for the wiſedome of the fleſh is fooliſhneſſe before GOD. But we muſt firſt duely conſider what direction the Word of GOD giueth vs in that behalfe: and then in all humility, to repaire vnto the fountaine from whence that gift (for which wee pray) muſt come; to wit, CHRIST, the meane to obtaine good ſucceſſe in our petitions. Wee are ſinfull, and therefore great, yea, the greateſt occaſion to flie vnto GOD, is for the forgiueneſſe of ſinnes, and in this point haue all men cauſe to vſe this exerciſe. For who ſo is ſinfull and ſeeking no redreſſe for that ſore, and dieth of that diſeaſe, he is in perill of death eternall. And if any

man

man (in his owne conceite) acquite himselfe from sinne, and suppose himselfe free from falling before God, in some grieuous offence, and therein flatter himselfe, and refuse to repaire vnto GOD for pardon of his sinne, great is the danger, that that little sparke of Presumption may inkindle in such a soule, to his vtter condemnation. Wherefore great is the occasion, which the sinne of euery day, yea of euery houre ministers vnto the iust, to call vnto GOD not onely for pardon, but for strength to vnderstand that, which often at vnawares ouercommeth the most godly. Wee must therefore, in this behalfe, bee carefull to repaire vnto the head of our comfort here, IESVS CHRIST the Lambe of God that taketh away the sinnes of the World.

Many are the worldly occasions which force euery man to seeke relieefe at the hand of GOD, which wee are not onely permitted, but commanded to doe: not by our owne corrupt and peruerse meanes, which wee are not onely not permitted, but forbidden to vse. Wee must duely weigh, and carefully consider our wants: for great are the errours of flesh and blood in this behalfe.

halfe. For wee see, that our long continuance in licentious and wilfull libertie in this point of negligence to serue GOD, is more then in the dayes of our forefathers; for when they were in distresse, when they were in danger, when they were in most perillous estate, they disclaimed their owne meanes, and cleaued vnto the prouidence of GOD, they forsooke the ayde of the flesh, and framed their desires according vnto the spirit: *Elias* in the Wildernesse, *Daniel* in the Lyons Den, *Ioseph* in prison, *Dauid* in distresse, and all the holy ones in old time, in all their troubles, left worldly trust, and addressed themselues onely to the ayde of the liuing GOD: not refusing such lawfull meanes, as in his wisedome hee prouided, and that past all humane hope. The children of Israel hee deliuered through the Red Sea, in time of danger: he gaue them both food and water by vnexpected meanes: hee deliued *Peter*, *Paul*, and others from the enemies hands miraculously in his wisedome: and hee worketh so for all that trust in him at this day. For his good will and loue is not diminished, nor his power and louing hand shortned, but in his wonted loue, hee helpeth all that relie

vpon

vpon him. But such is the peruerse crooke nesse of mans nature, that now in these dayes they striue euen to deny the ablitie of GOD in working for his: and by their actions, they thinke that the arme of GOD is weakened, his power lessened, and his care of his children not to bee as then it was. And therefore they relie vpon the ayde of man, the helpe of flesh and blood, the strength of their owne arme, the wisedome of their owne pates, and the imagination of their owne heads, the broken reed of Ægypt: wherein they disclaime the helpe of GOD, the mercy, the loue, the care and prouidence of the most highest. For alas doe wee not see, that how many sorts of men, so many meanes to maintaine their estates? The rich, into whose hands GOD hath vouchsafed his gifts, they giue glory to their owne deuices, and presume vpon their owne pollicies, keeping their store for a deare yeare: whereas the will of GOD in giuing, is to the relieue of their needy brethren. Now, for that the will of GOD is broken, the poore oppressed, and themselues thereby highly endangered, they shew themselues vnfaithfull in the prouidence

of GOD, in that they feare, that if they giue, they shall impouerish themselues. They thinke not how God wrought with the bountifull Widow of Sarepta, *Elias* hostesse, in multiplying that, whereof shee liberally gaue for his sake. They rather foolishly indeauour to heape vp riches, not knowing who shall inioy them: they purchase lands, and know not who shall inherit them: they build gay houses, and know not who shall possesse them; and flatter themselues, and say, Soule, take thine ease; when death standeth at the doore, ready to take their soule from them. And being thus choaked with the riches of the world, the remembrance of the seruice of GOD is banished to the materiall Church, where if they present themselues on the Sabbath day, they thinke it a sufficient discharge to heare the ordinary seruice, when all the rest of the day they spend in worldly conference, and prophane exercise worse then the rest of the weeke. Alas, what deuotion appeareth in these persons: I speake but to them, whose conscience shall accuse themselues. God grant a speedy reformation without compulsion, God will not be mocked.

Now, for the poore afflicted ones, great is the frailtie remaining in the

moſt: God grant patience to all. Such is the common courſe of fleſh and blood, accompanied with diſtreſſe, that for the moſt part, either violence, or impatience, or wilfull rebellion againſt God, is the effect of their conceits, touching their hard eſtate. And ſo farre vnlike Chriſtians (for the moſt part) are we, that we in ſtead of being followers of him, deny him: in ſtead of patient acceptance of his croſſe, wee wilfully caſt it off by meanes vnlawfull, by robbery, by theft, by violence, and by blood. And if opportunity ſerue to neither of theſe, wee euen take counſell of *Iobs* wife, to curſe GOD, and (in brutiſh manner) to leaue, the beſt refuge, namely, to repaire to GOD, and at his hands to ſeeke that which in good time hee giueth to all, in faith deſiring it; whether it bee releife in pouerty with *Elias*; freedome from bondage with *Daniel*, deliuery from our enemies, with *Dauid*; or comfort in all diſtreſſes, with the children of Iſrael. Wee ſeeke wrong meanes in ſuch diſtreſſe, wherein wee erre, not knowing that as GOD was louing vnto Iſrael, ſo hee is louing vnto all that loue him truly, that call vpon him faithfully, that attend his aid patiently, and obey his will duely. There is no cauſe why any man ſtands doubtfull of releife at the hands of him that neuer faileth

faileth to performe that which he promiſed: for if wee aske, wee ſhall haue; if wee ſeeke, wee ſhall finde; if we knocke, hee will open the gate of his mercies, and powre the dew of his bleſſings plentifully vpon vs, not regarding the perſon of any, but the obedient hearts of all. And therefore may the ſinner penitent, the rich man truly liberall, and the poore diſtreſſed man faithfull, (to their comforts) reſort to the Throne of GOD, in prayers, and bee aſſuredly heard to their aſſured pardon in the blood of Chriſt, to their comfort, as well in pouerty as in abundance.

It reſteth now that wee pray one for another; for our gracious King, that GOD may bee pleaſed in mercy long to preſerue him a King ouer vs, and that hee may continue a ioyfull Father in our Engliſh Iſrael. For all other Chriſtian Kings, wee muſt likewiſe pray, that GOD will increaſe in them the ſpirit of wiſedome and fauor to the diſtreſſed flocks vnder their ſeuerall charges and gouernments. We muſt be mindfull of our poore Chriſtian brethren, both at home and elſewhere: and for the aduerſaries of GODS truth (that now beginne to aſſaile vs, as wee ſee, and whom GOD himſelfe hath ouerthrowne, to encourage vs) that either

ther it may please him to conuert them, or to turne their forces from vs: and that it might please him in mercy to direct the liues and conuersations of his Ministers, that they by his spirit may preach both truly and boldly. And lest their loose liues should be a slander vnto his word, let vs pray that his grace may hold them from falling into that, which the Arch-enemy of his religion indeuoureth to draw them, and whereunto the flesh is prone to yeeld, and the captious cauellers at the truth, ready to publish; to the end to bring his word (by them duely preached) into reproch in this world: and that wee that are to bee taught by their doctrine, may attentiuely heare, truly vnderstand, and diligently execute that, which the word of truth teacheth.

Thine in Christian

good will

I. N.

A PENSIVE Mans Practice.

In thy feare (deare Father) I here present my selfe vnto thee, beseeching thee to heare me, and to addresse my heart truly and zealously to call vpon thee.

A short, but an effectuall Prayer, that we may leaue our selues, and leane vpon God.

O God my God, vouchsafe to take me from my selfe, that I may wholly dedicate my selfe vnto thee; vouchsafe to take from mee all things that withdraw me from thee, and giue me those things which may bring mee wholly vnto thee in Iesus Christ, Amen.

A prayer to Christ, that hee will present our Prayers to God.

O Louing Iesus, who hast taken vpon thee to bee our Intercessour and Aduocate

nocate vnto God thine heauenly Father: vouchsafe (I humbly beseech thee) to present these my supplications and prayers vnto his heauenly Maiestie, that for thy sake they may bee acceptable vnto him, to the washing away of my sinnes, and obtaining things necessary for me and all men according to his heauenly will in all things, through thy Blood Christ Iesus, *Amen.*

O Lord increase our faith.

O Lord open thou my lips, that my my mouth may extoll thee with praise, and be thankfull vnto thee for thy benefits; and grant that I speake nothing, but that which may be to thy honour and glory, and to the relieue of my necessities bodily and spirituall.

O Lord make speede to send mee helpe and succour from the Tower of thy strength.

O Lord let thy heauenly Kingdome be alwaies ready to receiue me to eternall saluation, Amen.

Eternall praises be vnto thee, Oh God. So be it.

O Lord increase our faith.

A Prayer for the assistance of Gods holy Spirit, to make vs apt to pray when we bee dull.

Aske what thou wilt, and thou shalt haue,
If thou in Christ the same doe craue;
For Christ thy Mediator, sees,
When thou to him dost fall on knees.

The Motiue.

CHrist our Sauiour hath willed vs to aske, and we shall haue, to seeke, and we shall finde, to knocke, and it shall be opened vnto vs. And the more to assure vs, he most louingly perswadeth vs, if wee that bee euill can giue vnto our children good gifts when they aske them; how much more shall our heauenly Father giue his holy Spirit, if we faithfully desire it? And forasmuch as our vnderstanding is darke, that we know not what to aske, nor how to pray as we ought, but by the Spirit it selfe, who maketh request for vs with sighes, which cannot be expreſt; let vs fall downe vnto the Throne of his Maiesty, praying faithfully for it, and it shall bee giuen vs: without the which all prayers are vaine.

The Prayer for the assistance of Gods Spirit in prayer.

O Almighty God, and omnipotent Father (who comfortest such as

be sorrowfull and who giuest all good and perfect gifts) thou of thy free fauour and loue hast willed vs in all our afflictions and necessities, and as often as we stand in need of any of thy blessings, or feele our selues burdned with any kinde of tribulation or affliction, either of body or of minde, to call vnto thee in the name of thy Sonne Iesus Christ, and thou wilt grant what we want. Most humbly I beseech thee to send downe vpon my darke vnderstanding, the bright beames of thy holy Spirit to lighten me, and to direct me in all my supplications and prayers: and especially at this time, Oh LORD, for that thou knowest my weakenesse, and ignorance to be such, as I am altogether vnable to frame my request according to thy will, or to seeke that is truly for mine owne soules health, and am altogether ignorant of the right gate to knock at, without thine especial grace directing and assisting me. Wherfore I most humbly beseech thee in the name of him thy Sonne, to addresse and prepare mine heart to the right vnderstanding of the true and vnfained calling on thy name for such things as thy wisedome shall thinke

most

most expedient for me, both to the obtaining of thy heauenly kingdome, which is before all things to be sought for, and for temporall blessings necessary, best known vnto thy selfe: which, in respect of my ignorance, my dulnesse, my corruption, my weaknesse, and the guilt of mine owne conscience, I cannot craue in such due and faithfull manner as I ought. And therefore (most louing Father) according to thine owne most fatherly calling, I here prostrate my selfe in heart before thy Throne, in the name of Iesus Christ thy Son, beseeching thee that thou wilt aid me with thine holy spirit in my prayers, that, being of my selfe dull, I may be thereby made zealous, and whereas I am of my selfe cold, I may be thereby made feruent and faithfull, that my prayers bee not as smoke which vanisheth, or as the wind which passeth away, as being onely in the lippes, and not firme in the heart; let it be an effectuall and acceptable sacrifice, sweet and pleasant in thy sight: and let nothing passe the bounds of my vnfained lippes, but that which may beseeme a single hart, alwales sounding out thine honour, and setting forth thy most worthy

praiſe. Let thy holy Spirit (O Lord) come vnto me, let it continue with me, worke and preuaile effectually in mee vnto the end: that I may both at this time begin, and for euermore continue as thou willeſt I ſhould, namely, in faith, that I fall not into any tentati= ons; in hope that I may conſtantly looke for, and fruitfully attaine vnto perfect vnderſtanding of thy will, and abieneſſe in all things to fulfill the ſame. Make me alſo (good Lord) fer= uent in loue, that I may freely and vn= fainedly (euen from my heart) forgiue and forget all iniuries, wrongs, and euill doings of ſuch, as by my meanes haue offended me, with hearty prayer for their amendment: that approach= ing vnto the throne of thy mercy (in pure and ſimple heart) I may heartily, as well for others, as for my ſelfe, for things neceſſary both for body and ſoule, make my humble petitions vnto thee, and in thy good time taſte that moſt ſweet fruit, the performance of my humble praiers according to thy will. So ſhall I ſing forth thy praiſe, and giue glory to thy name for euer.

O Lord increaſe our faith.

A short prayer for zeale to pray.

O God Almightie, most louing and most righteous, who hast promised to instil into the hearts of thy chosen seruants, grace vnfainedly to serue thee. And to call vpon thy holie name, wherin all comfort consisteth: Vouchsafe I humbly beseech thee of thy mercie to expell out of my heart al naturall dulnes, misbeliefe & blindnes of error, and to giue me a holy zeale, and vnfained desire to prostrate my selfe in heart before thine heauenlie Maiestie in faith vnfained: and that at this time it may please thee so to direct and accept my supplications and praiers, as I may obtaine at thy mercifull hands whatsoeuer thou seest necessary both for body and soule, through Iesus Christ our Sauiour and Redeemer.

O Lord increase our faith.

A morning Prayer for the working day.

Before thou doe thy worke beginne,
Thanke God, craue pardon for thy sinne;
And then thy worke shall prosper so,
As want shall neuer breed thee wo.

The Motiue.

WHat great benefit we receiue at the hands of the Almighty God by

by our naturall ſleepe, none is ignorant: what peril wee eſcape in the darke and dolefull night, wee may eaſily iudge: and what fauour the Almightie extendeth towards vs, in giuing vs lodging, not in the fields, but in houſes; not vpon the hard and cold ground, as IACOB had, but vpon ſoft pillowes, warmely couered, experience teacheth. What thankes for theſe ſo bountifull benefits of his, wee are daily bound to yeeld, I would wee all knew, and had will to yeeld thanks accordingly. The benefit of our comfortable ſleepe is great, and Gods worke in the ſame, and in preſeruing vs, is wonderfull. Wherefore let vs be mindfull to giue him thanks, and with DAVID in the morning, at midday, and at night, let vs call on the name of the LORD with thankes, and ſay, Lord let mee heare thy louing kindneſſe betimes in the morning, for in thee is my truſt: this ſhould be our morning ſacrifice. Wee ſhould conſider, that as the night is ordained for reſt, ſo is the day for trauell, for the obtaining of things neceſſary for our ſelues, and ſuch as GOD hath giuen vs, and not to ſtand in hope for reliefe by other mens helpes; but labour, as did *Paul*, and the reſt of the Apoſtles, who tooke nothing of any, but wrought with their hands for it, be-

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cauſe they would bee chargeable to none. And our labour being ioyned with faith and prayer, the bleſſing of GOD ſhall ſo proſper our endeuours, as nothing ſhall bee wanting vnto vs. And therefore before wee beginne our labour, wee muſt proſtrate our ſelues before his Throne, from whence commeth all goodneſſe, yeelding vnto his heauenly Maieſtie due praiſes for his continuall louing kindneſſe towards vs. So ſhall wee bee free from danger and proſper in our callings from day to day, during the whole courſe of our life, which elſe (although our vocations breed in vs, in reſpect of the great increaſe of riches, ſecuritie and pride) will bee in the laſt day a heauie burden to our conſcience, and accuſe vs of ingratitude, to our eternall condemnation.

A Prayer for the working day morning.

O Almighty God, Father of our Lord Ieſus Chriſt, thou haſt vouchſafed (of thy great fauour and loue) euen from my childhood vnto this day, to take ſuch fatherly care of mee, that nothing hath deſtroyed or hurt mee, but I haue beene ſafely

ſafely preſerued both day and night from ſudden death, and from all other perils and dangers, incident to mankind, and haue all my life been preſerued, without whoſe mercies I had periſhed long agone; and of thy free fauour and loue (without any deſert or merit of mine) haue inioyed the ſweet benefit of ſleepe & reſt this night paſt, which is moſt wholeſome for my poor and weake body. O Lord, ſuch hath bin thy fatherlie care of me this night paſt, that the ſleepe which thou haſt giuen me, hath been moſt comfortable both to my bodie and ſoule, inſomuch as I am the more aptlie giuen to the execution of my worldlie buſines, and the ſeruice of thy Diuine Maieſtie this morning: wherein aſſiſt mee (ſweet Lord) with the helpe of thine holy Spirit, comfort and defend mee this day and euer with thy mercifull aide, that no affliction, hurt, or miſfortune diſmay mee: no tribulation, want or anguiſh of mind, do draw me from thee: no worldly care, delight, or fantaſie, carie mee this day, or at anie time into anie wicked cogitation, action or ſpeech: For Lord, I know that it is not thy will, that anie euill ſhold dwell in vs, or that wee ſhould at anie

time

time offend thee, but to keepe our harts pure and vndefiled, as a fit receptacle for thy Maiestie. Yet thou sufferedst somtimes vnlawful affections to haue the vpper hand, to the end that wee (feeling our weakenes and corruption) should whollie confesse all our strength, all our godlie cogitations, and good successe in our workes to proceed from thee, and anie euill motion, and crosse euent, to come of our owne corruption, and corrupt affections.

All flesh is full of sinne: the iust fall seuen times a day: and I sinfull wretch fall seuentie times seuen times a day. Wherefore Lord, forgiue my wickednesse, mine offences and sinne committed either this night past by foolish dreames, fantasies, or other tentations, or at anie time since I came into this miserable world; and grant, that being pardoned by thy mercy in Iesus Christ, I may proceed in the residue of my daies (gouerned by thy holy Spirit) void of all offences: vsing my vocation and calling, so as it may be to the setting forth of thy glorie, maintenance of thy fauour towards mee, and getting those things which may be sufficient for the maintenance of mine estate here, & for the

reliefe of ſuch as are committed to my charge, without vſing any ſiniſter or vnlawfull meanes, pollicy or worldly deuices, which are not agreeable to thy Lawes. And grant me alwayes ſuch regard of ſeruing thee, as thine hand may alwayes direct mee, to good and happy ſucceſſe in all my affayres. Bleſſe thou the worke of mine hands (good Lord) and grant mee ſo to flie idleneſſe (the mother and nurſe of euil) that both this day, and all my life, I may, by godly care and trauell, get mee a ſufficient and competent liuing here, that I be no burden and charge to ſuch as are rich and wealthy, nor depend vpon the ſuccor, helpe and furtherance of others, whoſe helpe is moſt ſlippery and deceitfull; leſt that in hope thereof, giuing my ſelfe to Idleneſſe and loytering (when their helpe ſhall bee withholden from mee) I be driuen (as the wiſeman ſaith) To goe in a ragged coat, and to want my foode. But contrariwiſe (Oh Lord) grant that I may ſo apply my ſelfe to labour and diligent execution of my buſineſſe, this day and euer, that I may (through thy bleſſing) proſper therein, and ſhew my ſelfe ſo helpefull to the poore, impotent, and needy, as

the

the fruit of my trauell shall extend vnto, that thou mayest fulfill in mee that most sweet promise of thine: That who so considereth the poore, and needy, thou wilt deliuer him in the time of trouble. Lord, thy mercy is infinite, and thy loue towards vs vnspeakable: Wherefore giue mee grace alwayes to serue thee, yea at all times, in all places, both in labour and rest, wealth and pouerty, sicknes and health, yea all my life, and in the houre of my death; that I may passe this day, and all the rest of my transitory life, in the fulfilling of thy lawes, and be euer ready to come and appeare before thy throne of mercy in perfect hope of thy louing receiuing me into the bosome of thy sweet embracings, not for my worthines or deserts (which is but corruption,) but for the merits of thy Sonne Iesus Christ, there to rest, enioying the fruits and benefit of his death and bitter passion. In whose name I referre my selfe and all mine, both this day and euer vnto thy fatherly protection: humbly beseeching thee to direct all my thoughts, words and actions, vnto my liues end, good Lord, Amen.

O Lord increase our faith.

A ſhort Prayer for the morning.

I Thanke thee moſt mercifull Father, my maker and preſeruer, that thou haſt ſo louingly vouchſafed to tender my ſafety this night paſt, giuing mee ſweet ſleepe to the refreſhment of my ſoule and weake body: So (of thy goodneſſe) vouchſafe to extend to louing fauor towards me this day, that thereby I may bee both ſafely preſerued from all kind of euill, and imploy my ſelfe diligently vnto the execution of my vocation, to the glory, and to the reliefe of mee, and mine, through Chriſt, Amen.

O Lord increaſe our faith.

A Prayer for the King.

Who ſo thou be, pray God alwayes
To bleſſe our King with happy dayes:
Whoſe wiſdome (vnder God) ſhall long,
Maintaine this Realme from forraigne wrong.

The Motiue.

THe certaine expectation of a long peace, and gracious tranquillitie, may

may (without many circumſtances of words) ſuffice to moone thankefull mindes to prayſe the GOD of Heauen for his vnſpeakeable loue towards vs, in giuing vs ſo louing and gracious a Gouernour. Vnder whom wee may not onely peaceably liue, but enioy alſo the comfortable paſſage and food of the Goſpell, to the vnſpeakeable comfort of all true Chriſtians, longing for their ſaluation, when many other Nations haue wanted the ſame, to the famiſhing, as it were of their poore ſoules. Wherefore, conſidering that wee may (if not the more to our ſhame) feed thereon at full, and are there too friendly intreated, and inioyned not onely (which is generall) by the word it ſelfe, but by ſeuerall inſtructions ſet forth (for the furtherance of Gods glorie, and our profit) by his Maieſty. And conſidering alſo, that the Apoſtle commandeth vs to pray for all men, but eſpecially for the good and proſperous eſtate of Princes, that we may liue godly vnder them. Wee therefore aboue other nations, hauing vaſpeakable cauſe to praiſe God for his fauour in vouchſafing vs this great bleſſing of a godly, zealous and mercifull Prince, let vs beſeech God of his godneſſe fauourably to looke

vpon

vpon him, and to grant vnto him a proſperous raigne, with many and happy dayes to the pleaſure of him, and comfort of vs. Let vs not forget it, leſt God forget vs and turne our food into famine, our peace into warre, and his long ſufferance into ſharpe correction.

A Prayer for the King.

ALl poſſible thanks wee giue vnto thee, O Lord of mercy, King of all the kings and kingdomes of the earth, for that thou haſt vouchſafed to place ouer vs, (thy little flocke of this Realm) ſo gracious a protector of true religion, Charles, (by thy heauenly prouidence) our king, vnder whom, enioying free liberty of the true ſeruice of thee, wee reſt in a quiet eſtate both of bodies & minds. We humbly pray thy fauorable regard to behold with mercifull eies the ſame thy ſeruant, our ſouereigne Lord & Gouernor, and to fructify his hart with the grace of thy holy Spirit, that he alwaies inclined (by the working thereof) to the ſetting forth of thy word may walke according to the truth of the ſame ſincerely: that wee thy ſeruants, and vnder thee his ſubiects, ſeeing his godly example,

example, may be ashamed to fall from that true form of honoring thy name, which for thy glory through thy grace by the rule of thy holy word, is prescribed vnto vs. And vouchsafe to stir vp in him zeale of thy glory, and a desire to establish whatsoeuer wanteth in this Church of England for the increase of true and sincere Discipline. Banish from his heart all ignorance, and print therein perfect wisdome and knowledge of thy heauenly will: giue him an obedient minde, abounding with all humility towards thy diuine Maiesty: Saue and defend him from the tyranny of forraine power and authority, and from all such as profesſe not inwardly vnfained zeale of the Gospell. Giue him godly Counsellors, and such zealous and true hearted Ministers of thy will, that he and we (according to the truth of euery our seuerall functions) may sincerely serue thee in this life, and in the end for euermore raigne with thee in thy heauenly kingdome: for Jesus Christs sake our only Redeemer, Aduocate, and sweet Sauiour, Amen.

O Lord increase our faith.

A Morning Prayer for the Sabbath day.

Let labour paſſe, let prayer bee
This day the chiefeſt worke for thee,
Thy ſelfe, thy ſeruant, Oxe, and Aſſe,
This day muſt let all labour paſſe.

The Motiue.

AS the Lord hath aſſigned vnto man ſixe daies of ſeuen for his neceſſary trauell: ſo he hath expreſſely commanded the ſeuenth to be hallowed, and kept onely for the ſeruice of himſelfe. Wherein (all buſineſſe ſet apart) wee ſhould reſerue our ſelues to prayer, to the hearing or reading of the word of the Lord, without any vngodly exerciſe at all, as gaming, gadding, wanton paſtimes, behauing our ſelues ſoberly. And as *Dauid* did euery day, ſo let vs eſpecially on this day inſtantly call vpon the name of the Lord, and he will heare vs. And with *Eſay*, let our ſoules with longing deſire in the night, ſeeke vnto the Lord, and in the morning earely call vpon his name: ſo ſhall all our doings pleaſe him, and all goe well with vs. He hath reſerued this day for the ſeruice of himſefe, only puniſhing ſuch (euen with death) as breake the ſame: as it appeareth in the booke of Numbers,

Numbers, by him who was at the commandement of the Lord ſtoned to death for gathering ſtickes on the Sabbath day. By vs it is farre more prophaned. But bleſſed is the man that keepeth the Sabbath day vndefiled, ſeruing the Lord in prayer, not in ſeeking his owne will, but the will of the Lord. And let vs indeuour to ſanctifie it, that it may bee honoured, and not abuſed and diſhonored as it is, leſt GOD the Creator of it and vs, puniſh our diſobedience with his ſcourges in his ire, and giue vs in ſtead of plenty, want; in ſtead of fulneſſe, famine; and in ſtead of preaching of his Word, ſuffer vs to bee beſotted with vaine traditions of men. Let vs, I ſay, bee carefull to ſerue the Lord with reuerence, and keepe this day holy, as hee hath made it holy.

The Prayer in the morning for the Sabbath day.

O Almightie God & Father, moſt high Protector and keeper both of the ſoules and bodies of the faithfull, I yeeld thee humble & heartie thanks for defending and ſauing me, thy ſinfull creature, this night paſt, and all the reſt of my life hitherunto, from ſo-

vaine

daine death, and from other perils and dangers, whereinto my ſilly ſoule and weake body are ſubiect to fall: and wherewith I am ſo deſer, that had I not been preſerued by thee, it could no otherwiſe haue been, but my body had periſhed, and my ſilly ſoule beene caried into euerlaſting damnation.

But moſt gracious Lord, my ſtrong caſtle and defence, my ſheild and buckler, my ſure refuge and ſuccour (who haſt continuall regard of the ſafety of thy ſeruants, and neuer ſuffereſt them to be ouercome with any kind of euill, nor to fall into any kinde of danger) vouchſafe to forgiue mee whatſoeuer I haue committed & done againſt thy diuine will, either ſleeping or waking, this night, or at any time (ſecretly or openly) heretofore, by reaſon of the corruption which remaineth in me.

And vouchſafe, that as I haue by thy protection paſſed this night, ſo I may inioy at thy mercifull hands whatſoeuer thy fatherly prouidence ſhall thinke meet and conuenient for mine own, and for the reliefe of ſuch as thou haſt committed to my charge and gouernment, this day and euer.

Eſtabliſh, good Lord, thy holy ſpirit in me, and thereby ſo ſtrengthen me that

that I may withstand all euill motions of the flesh, all vngodly desires of the mind, and worldly vanities; that I may feruently as I ought, and continually, both in the morning, at night and at noone-day, yea, and at all times & in all places, truly serue thee without hypocrisie, dissimulation, or malice. And for thy mercies sake, keepe me this day & all the rest of my transitorie life, from sudden and vnprouided death: keepe my tongue & lips, that I speake or vtter nothing, which may be either vncomly to be spoken, or whereof may redound hurt or hinderance to my selfe or others: But that I may endeauour as much as in me lyeth, to speake and vtter those things which may be to the setting forth of thy glorie, maintenance of peace and concord, and to the reducing of such into the right way as wander and goe astray. As for slandering, lying, backbyting, false witnes bearing, enuy, & the like, good Lord take vtterly from me. And keepe my heart and minde from the most damnable sinne of murmuring against thee, and from despaire: that in al aduersities, tribulations, & troubles, I may alwaies beare a patient, contented, faithfull, and thankefull

mind with full perſwaſion, that how-ſoeuer it goe with mee, if thou ſuffer mine aduerſaries, being maliciouſly bent againſt mee, to reuile me, perſe-cute me, to moleſt or hurt mee; or if thou permit my ſubſtance by any ca-ſuall meanes to be diminiſhed, or if I ſuſtaine loſſe of my friends, ſickneſſe of body, or hurt of my lims; I may ac-knowledge the ſame to proceed thrugh my ſinnes by thy prouidence and loue, for my reformation, knowing that no-thing happeneth vnto thoſe whom thou loueſt (breed it within their weake minds neuer ſo great griefe, or fall it out neuer ſo contrarie to their deſires) but it bringeth with it ſome ſecret working of their good. Where-fore in the name of thy Sonne Ieſus Chriſt, I moſt humbly beſeech thee, that thou wilt vouchſafe to ſettle in my heart, ſuch perfection of patience, as whatſoeuer either this day, or here-after ſhall happen or befall vnto mee, I may accept it as a moſt wholeſome medicine for my ſo deadly diſeaſe of ſe-curitie: and ſo in hope of thy louing kindneſſe and mercy towards mee, goe forwards this day and all my life in perfect loue, vnfained zeale, and conti-nuall obedience to thy will, in hearing

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thy word attentiuely, in reading the same diligently in following it effectually, and in praying vnto thee zealously, and faithfully imbracing all goodnes willingly, and auoiding all euill warily: that so spending this day religiously, I may the better proceed to the execution of my calling this week following, to the reliefe of my necessity and furtherance of my neighbours; and that continuing vnto the end, I may receiue the reward of thy celestiall kingdome, which thy Son Iesus Christ hath purchased with his blood for all true beleeuers in thee. In number of whom (sweet Lord) for the merits of him thy Son, make me, that I with them, and they with me, may continually sing laud and praise vnto the Trinitie: which grant for thy Son Iesus Christs sake, Amen.

O Lord increase our faith.

Another short Morning Prayer for the Sabbath day.

ALl possible thanks I render vnto thee, most louing and mercifull Father, that it hath pleased thee to be my careful watchman this night, preseruing mee from many euills, and

vouchſafing ſleepe vnto mine eyes, to the vnſpeakable comfort of my ſoule and body.

Let it likewiſe pleaſe thee, I humbly beſeech thee, to giue me grace according to thy heauenly will, and expreſſe commandement (as at all times, ſo this day eſpecially) to apply my ſelfe to the ſeruice of thee, in all godlineſſe and pureneſſe of life, leauing all bodily labours and exercise, as the ſanctity which thou in the beginning ganeſt vnto the ſeuenth day, when thou haddeſt finiſhed all thy workes doth iuſtly deſerue. Amen.

O Lord increaſe our faith.

A Prayer for the Euening.

When thou betakeſt thee to thy reſt,
Commit thee to the Almighties beſt,
For when thou lieſt downe at night,
Thou art not ſure to ſee day light.

ALthough wee cannot at all times duely examine our ſelues as concerning our life paſt, yet once in the day it is moſt requiſite to conſider how wee haue ſpent the time paſt; namely, at night, to weigh what wee haue done the day

day before, and in the morning to consider how wee haue past the night: For although the night was ordained for rest, yet many wicked cogitations creepe into our minds, whereby wee offend God and that euen in our sleepe: but especially waking, when, wallowing vpon our beds, wee let our mindes runne after vanities: And so, our hearts, being fraught with wicked desires and contagious thoughts, sleepe stealeth vpon vs, and possesseth our mortall bodies, without any calling for GODS assistance or pardon. In which dangerous slumber, if GOD should dissolue the bodie from the soule, in what case were wee dying without repentance: It greatly behoouth vs therefore, that our last cogitation (before wee take our rest, or shut vp the eye liddes o our hearts in slumber) should bee of our time past, and ill spent, and for the same to craue pardon, and that instantly in Christ: cleansing our heart from all iniquitie, euen by an open confession thereof vnto GOD, vnto whose protection, wee may then referre vs, and sleepe. We must, as saith *Paul*, watch and bee sober, singing praise vnto the Lord, as *Dauid* did: giuing him thankes for the helpe of his presence, that is to say, for his protection the day

paſt: praying the ſame in the night when all things (by reaſon of darkneſſe) are hidden, and when the wicked goe about their euill pretended purpoſes, to the diſturbance of the godly.

Therefore whatſoeuer we doe (whether wee lye downe, or riſe vp,) let vs bee meditating the Law of the LORD. So ſhall our ſleepe comfort vs, and our labour profit vs: and whether wee ſleepe or wake, the Lord ſhall bee our defence and keeper.

A Prayer for Euening.

O thy heauenly God and eternall father, giuer of all good things, and protector of all that loue thee, I yeeld thee moſt humble & hearty thanks for thy inestimable benefits, not onely for keeping and preſeruing mee this day, but all my life that neither my enemies haue preuailed against mee as they ſought and deſired, nor any other miſ-fortune (which in this world is incident to mankinde) hath ouercome me: but haſt like a louing Father and carefull purueyer, giuen and prouided for me all things neceſſarie: inſomuch that I haue beene well refreſhed and replenished with thy great benefit of feeding, & with thy gracious benefit of clothing

clothing me: so that I haue not fainted through want of foode, nor been oppressed with ouermuch cold for lack of rayment, as with mine eies (to my great griefe) I may and doe behold a number daily in diuers corners of the streets and waies as I passe, who are most grieuously afflicted with hunger, cold, sores and sickenesse, whom also thou hast bought most deerely, and yet sufferest them to be oppressed: and I, who haue deserued no lesse (nay rather good LORD, a great deale more then some of them) haue by thy fatherly goodnesse not onely escaped those afflictions, but receiued at thy mercifull hands infinite good gifts, and vnspeakeable benefits: for which thine inestimable loue, I cannot sufficiently praise thee. O LORD forgiue mine offences, which this day I haue committed and done against thine Almighty Maiestie, whether they be secret and vnknowne, or open: whether they were done in youth, or at any time since. Pardon them, Oh God, for Iesus Christs sake: and vouchsafe me thy grace to amend my life, and to returne vnfainedly to the seruice of thee. And forasmuch as I cannot continue without

thy continuall protection, vouchſafe to extend the ſame vnto me thy wretched Creature this night, that I may quietly take my reſt, which thou haſt appointed for a refreſhment of my wearied members, and haſt ordained the night a darkneſſe, as a time moſt conuenient to take the ſame in, being a time wherein I ſhould to that end ceaſe from my labours and dailie affaires. And to me thy poore creature (who of my ſelfe am neither of power to lie downe, nor being laid, am able to riſe vp) vouchſafe thine eſpeciall aſſiſtance and helpe, that in thy name I may lie downe, and receiue at thy mercifull hands ſweet and comfortable reſt, not according to the greedines of my corrupt nature, but as ſhall bee onely expedient for the refreſhing of my weake bodie. And forasmuch, good Lord, as thou knoweſt with what mortall foes mankind is continuallie compaſſed and aſſaulted both ſleeping and waking, who indeauour by all meanes to intrap vs by ſome euill or other, which we heare or ſee in this vale of vanitie to our delight, though contrary to thy will, whereunto we often yeeld, and that in the day time, much more in the darke and

loth-

lothsome night (wherin all things are couered and hidden, and when the heauinesse of drowsie sleep keepeth down our vnderstanding, in which time of darknes, such as intend to worke wickednes, are most ready with diligence (abhorring the light,) to put in practise their mischieuous deuices,) I most humbly beseech thee, Oh GOD Almightie, to preuent them in their euill imaginations, that in no wise they hurt me, and grant though sleep to my body sufficient and not ouermuch, yet to my poore soule watchfull and diligent waking, that I fall into no danger, by yeelding to any euill in the steepe of my body. Mouchsafe also to guard and defend mee, that nothing hurt me this night, that fire consume me not (nor anything that belongeth vnto me) nor any other danger whatsoeuer dismay me. Keepe me also, good Lord, from sudden and vnprouided death: And preserue me by the watch of thine holy Angels, that I may take my rest in quiet vntil the morning, and then giue my selfe to the execution of my duty, to the discharge of my vocation, and fulfilling of thy will, vnto my liues end. For which thy fauour, I humbly beseech thee, and for

all things elſe neceſſary for mee and all other whom thou haſt commanded me to pray for, and namely, for all ſuch as are in any kind of affliction, in body or in mind, for the teſtimony of thy truth, that thou wilt ſtrengthen them & thy whole Church in pure Religion. And for all ſuch as are ſicke and diſeaſed, that thou wilt either reſtore them to health, giue them patience, or receiue them to thy ſelfe, out of this mortall life. Preſerue our King and gouernor, Charles by thy diuine prouidence ſet ouer vs: and grant that he may continue to thy pleaſure long and proſperouſly ouer vs. Bleſſe his whole Realmes, and vouchſafe vs all true repentance for our ſins which deſerue thy heauy iudgements to bee powred vpon vs, forgiue vs, and giue vs all hearts of repentance. Bleſſe and defend our Parents, Brethren, Siſters Kinſfolks, Neighbours, and all other whom thou wouldeſt we ſhould commend vnto thee in prayer, whatſoeuer they bee, and wherſoeuer they remaine. And for the more true & zealous calling vnto thee for theſe things, giue vs all grace in faith to ſay that prayer, which thy Sonne Jeſus Chriſt taught vs, ſaying, Our Father, &c.

O Lord vouchsafe to imbrace mee with the armes of thy mercy: vouchsafe to receiue mee into the bosome of thy loue: shadow me with thy wings that I may safely take my rest this night in peace, in the name of thy Son Iesus Christ. In whose name I referre mee wholly vnto thy louing protection: beseeching thee, that when my last sleepe shall come, I may take my euerlasting rest with thee, in thy celestiall kingdome, Amen.

Oh Lord into thy hands I commend my soule, beseeching thee to blesse, preserue and defend mee this night and euermore, Amen.

O Lord increase our faith.

Another short Prayer for the Euening.

O Almighty Lord God, I thanke thee, that this day past thou hast of thy mercy vouchsafed vnto me thy poore Creature, not only protection against all dangers and euills: but also all things necessary. I humbly beseech thee, of that same thy mercy, and for thy Son Iesus Christ his sake,

to

to extend the like protection and fauor towards mee this night, that I may enioy at thine hands ſafe and quiet reſt, to the comfort and refreſhment both of my body and ſoules, for Ieſus Chriſts ſake, Amen.

A godly motiue to the three Prayers following.

AS there can bee nothing to the ſicke man more ſweet and acceptable, then that which hee in his owne conceit thinketh ſweet: ſo to the man that groaneth vnder the burden of a ſinfull conſcience, or an hard eſtate in this world, there can bee nothing more ſweet and delightſome then that which may eaſe the inward minde, which is for the moſt part troubled with ſorrow for the ſame: it is therefore expedient in naturall reaſon, that for the body the things may bee prouided, which may agree not onely with the taſte, but with the health of the body of the ſicke man.

But farre more expedient it is, that ſome meanes bee carefully ſought for the diſeaſe of the troubled minde, whether it bee in reſpect of ſinne remaining in all, or

or in respect of a miserable estate in this life, not equally common to all. For as the minde ouercaried with doubt, either of being relieued in respect of a low estate, without some sweet comfort, carieth the Soule to desolation, and layeth (as it were) before the eyes of the naturall man, nothing but humane deuices and pollicies of reason, to intangle the poore soule in the net of vtter despaire, or dangerous presumption, which both are euill: So a stayed confidence in the merits of Christ, in true reformation of life, banisheth all feare of death and hell in respect of sinne, and resting truely vpon the prouidence of GOD, to receiue in his good time, things requisite for our bodies, expelleth all feare of perishing, in respect of a low and miserable estate in this life. Without sinne no man liueth, and therefore a necessary medicine is prayer, for the preseruation of all. Without wordly troubles few can liue, or at least in great danger of many casualties; and the most secure cannot say, I will be safe one houre: Nay, hee must confesse his estate miserable; the beginning miserable, in wayling, crying, and howling: the middle miserable, in trauell, labour, checks, enemies, and many

euils:

euils: the end miſerable, in diſeaſes, in ſickneſſe, in weakeneſſe, diſdained of all, and caſt off at laſt as duſt of the earth, and dung of the field; the fatteſt, the faireſt, the fineſt, the wiſeſt, the wantonneſt, and worldlieſt, being meate for the wormes. Let no man then glory of a rich, or bee diſmayed at a poore eſtate, but acknowledge that the rich as well as the poore, the King as well as the beggar, the higheſt as well as the loweſt, all and euerie one hath need of this medicine of prayer, to bee either deliuered from a miſerable eſtate preſent, or from caſuall calamities ſo common to all, if not at one time, yet at another. The Sunne riſeth ſhining, it may ſet ſhouring, there is no eſtate permanent, but hath in it varietie in proceeding, and alteration in the end. But theſe counſels are tedious to them that truſt to their treaſure: Theſe perſwaſions are but peeuiſh to men wallowing in pleaſure. The poore man perhaps heareth them, the zealous will aſſuredly learne them, and the godlie will carefully performe them, not onely in reſpect of miſerie, and for the bettering of a low eſtate in this life, but in reſpect of ſinne, the originall ground of all our miſeries: the beame whereof being taken away, wee ſhall ſee cleere-

ly, that to a wise man riches is not more sweet, nor pouerty more sower, worldly preferment not more to bee desired; nor a low estate more to bee contemned; prosperity more to bee wished, or aduersity more to bee disdained, then may giue such a taste to the sicke soule, as in a cleere conscience it may say, and in action perso me, that hauing nothing, it possesseth all things, and being poore, it is yet rich, &c. And to this end hath the bountifull giuer of all good gifts allotted vnto euery man his portion great or small, his estate high or low, his calling glorious or base, according to his good pleasure: that according vnto the vse or abuse of his good creatures, and according to the mindes and demeanours of men, hee may giue in the end eternally sweet or sowre, glory or shame, life or death. And therefore, that all estates may bee to the glory of him, and our comfort (bee they here in this life, high or low) let vs with contented mindes, first seeke to remooue the cause of all euills, the heauie burthen of sinne, and that in the mercie and merits of Christ: For whose sake hee will then giue vs that, which in this life shall bee for his name, glorious; and for our soules profitable: namely, for sinne, true repentance, for

riches,

riches, due thankfulneſſe, and in the moſt miſerable eſtate, perfect patience, which God graunt.

A very godly and neceſſary Prayer, diuided into three parts, whereof the firſt containeth a deuout and zealous petition for the forgiueneſſe of ſinnes, and eaſe in aduerſitie.

O Thy Heauenlie Father, which art moſt glorious, mightie, and holy; I humbite ſubmit my ſelfe vnto thee, proſtrate euen vpon the knees of my heart, as not worthie to lift vp mine eies to thy Throne of mercie, much leſſe worthy of mercie. Yea, ſuch (O celeſtial Father) is the corruption of my nature, the frowardneſſe of my heart, and the readineſſe thereof to offend thee, that I am forced in a guiltie conſcience to cry out and ſay; O Lord rebuke mee not in thine anger, nor chaſtiſe mee according to the meaſure of wickednes which is in me.

Oh deare Father, neceſſarie it is that thou correct me for my faults, but yet in mercie, for that is my inſtruction, not in iuſtice, for that were my condemnation.

Thou

Thou O Lord hast made mee, and framed me in my mothers wombe: yet was I conceiued and borne in sinne, and so most wretched.

The whole race and off spring of Adam of whom I am borne, according to the flesh is corrupt. There is none, that doth good, no not one.

There is none that walketh here on earth, but carieth about him a heauie burthen of sinfull flesh, which so presseth him downe, that he groueleth in the puddle of many noysome desires.

Seeing then (O good Father) that flesh and blood cannot cary in it selfe perfect sanctitie, so long as it abideth here below, but is diuers wayes polluted with vncleannes, how can I poore sinful wretch, but cry out, and confesse that I haue sinned.

The most iust haue beene and are at the feeling of their weakenesse, iustly constrained to say, that the things which they should doe, they doe not: And contrariwise, that which they should not doe, they doe. Seeing then (O deare Father) that weaknesse raigneth in all flesh, consider in mercy that I am but flesh, therefore weake and prone to fall, and to abuse thy graces and blessings many waies bestowed vpon me.

Oh

O deare Father, great is thy mercy: looke not therefore ſtrictly what is done amiſſe in me, but pardon me, and ſay vnto me, as thou ſaidſt vnto Paul, My grace is ſufficient for thee. This O Lord is my hope: let me not be ſent empty away.

O that it may pleaſe thee to turne thine eyes of mercy, not of anger towards me, and to extend thy grace to my true and vnfained reformation: I hope it (O deare Father) though I haue not deſerued it.

The examples of thy free pardon baniſheth deſpaire; Paul, Peter, Dauid, Mary Magdalen, and other offenders, haue freely receiued comfort, where they deſerued puniſhment: And therefore (O Lord) forget not now the humble ſuit of a ſinner, approaching to thy throne, in the Name of him, for whoſe ſake they were pardoned, namely in the merits of Jeſus Chriſt thy deare Sonne: In whom as thou art well pleaſed, bee pleaſed likewiſe to pardon me.

I ſtand not (O deare Father) to excuſe or iuſtifie my ſelfe, pleading not guilty, ſo ſhould I rightly be condemned.

No, I doe not onely with ſilence, but

but euen with lippes from the heart, cry out against my selfe, Guilty, Lord, guilty.

What is there then to bee of iustice expected (most louing Father) but the dreadfull sentence of condemnation? But thy mercy is greater, and thereunto I doe appeale.

O death then, where is thy sting? hell, where is thy victory? The sting of death is sinne. But blessed bee thy Son Christ Iesus, who hath ouercome both it and hell, and adopted vs into thy fauour againe, to inherit eternall life, by the shedding of his blood.

Oh deare Father, comfortable and sweet is the due consideration of our safety in Christ: yea, most precious is the peace which the true contemplation of his sauing health, worketh in the faithfull man. For by him we are forgiuen, by him (deere Father) we come vnto thee, by him wee obtaine (of thy free mercy) what is most necessary in this life: By him wee liue here, and in him shall we liue for euermore. Be it so deare Father.

Oh, great is the comfort which by him is ministred vnto vs: he being only righteous, we meerly wicked.

Oh good Father, forgiue therefore

for

for his ſake, that I haue done amiſſe, lay not my ſins ſecret or manifeſt to my charge: but as thou haſt promiſed, ſhew mercy for thy Sons ſake, and leaue me not (deare Father) vnto my own will and corrupt deſires, but bridle mine affection, and reſtraine them with the reines of thy grace: conduct me in thy wayes, and keepe mee vnder the ſhadow of thy wings, that I may doe thoſe things which may be pleaſing to thee, and ſhun the things which may offend thee.

Oh heauenly Father, thy creature I am, thou madeſt me, and haſt mightily preſerued me vnto this day: and (notwithſtanding moſt gracious God, my rebellion and impious behauiour towards thee) haſt raiſed mee from ſucking my Mothers breaſts, vnto my preſent eſtate, beſt knowne to thy ſelfe. Yea deere Father what I haue been, thou knoweſt: how and in what caſe I ſtand, proſperous and aduerſe, thou ſeeſt, and the reſt of my pilgrim-like daies, what and how many they ſhall be thou conſidereſt, from me concealed.

I wretch cannot call againe the dayes of my race paſt, wherein I haue miſ-ſpent much acceptable time, yeelding

ding thy will to the wayes of wilfull and vntainted youth. And now, deare Father, intending to redeeme the time lost and to frame my affections to reformation, I find in my selfe not onely vnablenesse, but cleane contrary desires which doe not onely resist thy grace, but also procure daily and accustomable allurements to sinne.

Therefore (O deare Father) great is the benefit of corruption to euerie man, and most dangerous a secure and pleasing estate in this life. And this, most mercifull God, I acknowledge, because thou vouchsafest me a calling accompanied with affliction; namely, with many crosses and calamities, perills, and dangers to sudden death, to sicknes, casualties, enemies, hunger, thirst, slaunders, pouerty and want of necessary things, which in this life often moue vs to seeke thee.

These things (O Lord) I feele in my passage through this peruerse iourney, in this wildernesse of cares wherein I walke, and yet (senlesse as I am) not considering the benefit of worldly troubles, I seeme displeased, and miscontent with that estate which thou, deare Father, of mercy affordest me: It is indeed painefull, and hard,

poore,

poore, and ignominious, and therefore doe fleſhly affections grudge thereat; humane reaſon doth repine therat, and worldly men diſdaine me. Grant therefore that euen in hart willingly I may ſubmit my ſelfe and all mine endeuors vnto thy gracious direction, to thy mercifull prouidence, and prouident care which thou haſt of all thy ſeruants: So ſhall my vocation guided by thee, yeeld ſufficient fruit and increaſe, to the comfortable relieſe of me and mine.

In vaine were it to frame my wits, to diſpoſe my hands, and to addreſſe my heart to worke my better eſtate, according to the courſe of worldly policy and wiſdome, which is foolifhnes before thee: for ſo O Lord, ſhould I ſhew my ſelfe doubtfull of thy mercies, careleſſe of thy comfort, and alſo obſtinate againſt thy good pleaſure. I beſeech thee therefore, Bleſſe thou my wit, frame my hands, and all the members of my body, alwaies to doe that which may tend to the diſcharge of my duty to thee, and then I know all good things ſhall be miniſtred vnto mee: bee it ſo good Father, for thy Sons ſake, Jeſus Chriſt, Amen.

O Lord increase our faith.

The second part.

A godly petition tending to worldly releife, and that our vocations may prosper: most fit for him that is maried, hauing wife and children.

O mercifull God and deare Father, forasmuch as thou hast commaunded vs first to seeke the kingdome of heauen and the righteousnes therof, with promise that all worldly things necessary shal be ministred vnto vs: vouchsafe to expell out of my heart, all desires of worldly things disagreeing with thy will, and so direct both my minde and inward affections, as also my body and externall actions, that I may inwardly rightly conceiue, and outwardly duely execute those things which I am in duty to thee, and loue to my Christian brethren bound to performe. And vouchsafe (good Lord) such prosperous and gracious successe vnto my labours, that my estate may be such (if it please thee) as I may be able thereby, to wade and passe thorow this hard and miserable world,

world, rather ayding, aſſiſtant and comfortable to the poore and helpleſſe, then to be chargeable and burdenſome to the rich. And that I may be able and willing to fulfill the rule preſcribed by thy Sonne Chriſt Jeſus, to pay all men, and to owe nothing vnto any, but good will. So deare Father, ſhalt thou vnburden mee of a heauie charge.

And although (O LORD) I preſently ſee no meanes of helpe, no ſhew of reliefe, no way to performe that I ſhould, yet deare Father, ſeeing for our comfort it is commanded vs, To aske and wee ſhall receiue, to ſeeke and wee ſhall finde, to knocke, and thou wilt open: And againe thy Sonne further to aſſure vs of thy fatherly care of vs in this wiſe, encourageth vs to come vnto thee in all our neceſſities ſaying: Whatſoeuer yee aske the Father in my name, ſhall be giuen you, yea, in a time conuenient, yea, when it ſhall bee moſt to our true comfort and reliefe: wherefore, to aske in mine owne name, as a perſon worthy to receiue what I want, I dare not: to ſeeke, as of my ſelfe able to finde, I cannot: and to knock as a gueſt worthy of my ſelfe to be entertained, I ſhall bee ſhut out.

So

So that happy am I that haue such assurance of my request to bee granted, of things necessary to bee found, and to be entertained into thy fauour in the name of him for whose sake neuer any asking in faith departed empty; none seeking comfort, and found it not; nor knocking for thy grace, and entred not into the assured harbor of thy defence.

I cannot therefore rest doubtfull of thy mercies, O Lord, and in Christ Iesus name to obtaine pardon for my sinnes, crauing it in his name: and for my worldly comfort & relicfe, though I see no meanes in fleshly reason to ease me of the importable burden of an hard and miserable estate (which yet is better then I deserue, I consider (O Lord) that infinite are the meanes which thou dost to relieue those that in thy Sonnes name aske it of thee, yea, beyond humane expectation, thou workest for thy seruants.

Thou increasedst the oile and meale of Elias hostesse, most miraculously, thou feddest him past hope in the wildernesse, thou broughtest water out of the hard rock for thy people to drink, and rainedst downe Manna for them to eate: thou feddest a huge company of people with a small outward shew

of bread. And ſhould I not aſſure my ſelfe (deare Father) that although I haue deſerued to periſh in want, thou wilt relecue mee with ſufficiencie? though I deſerue pouertie, thou canſt ſend plenty? For thine is the whole world and all that therin is, thou diſpoſeſt thy creatures to man as thou wilt, thy good and fatherly care of thy children is alwaies great, & thy power infinite: for thy Sons ſake good Father I craue, onely that I may bee able to diſcharge the duty of my calling to thy glorie, my ſoules health, mine owne and the relieſe of my familie, and the benefit of thoſe that be of the houſhold of faith: giue me therefore neither pouerty nor riches, but a neceſſary and a competent liuing, and wiſedome to execute my calling in all obedience vnto thy ſacred will.

O Lord I doe moſt humbly depend vpon thy prouidence in all things; grant therefore that neither pouertie nor riches, proſperitie nor aduerſitie remoue me from thee, either to preſume or to diſmay, conſidering that thou tendereſt relieſe to euery liuing creature, and the moſt preſumptuous doe often want. The Lyons roare, and yet want their food, and the moſt ſimple are ſa-

tiſfied,

tisfied, seeking reliefe of thee: Make me therefore humble, and in all reuerence to seeke at thy hands, what of my selfe I cannot obtaine.

Although in thy wisedome euen of mercy, thou sometime tryest with aduersity and want (for patience sake) euen the most godly ones whom thou dearly louest, yet so that thou leauest them not destitute in their greatest need: Such is thine vnsearchable wisedome, that thou worke st for the best, when naturall reason accounteth it the worst: let mee therefore in all things and at all times rest vpon thee, with an vndoubted hope of gracious successe.

Deare Father, in all humility I referre me wholly to thy diuine care and prouidence, beseeching thee in the name of him thy Son Christ Iesus, and for his sake, that it may please thee to be mindfull of me a poore wretched creature, who rightly deserue nothing but punishment for my manifold iniquities: yet in his name I humbly presume to aske those things which thou knowest necessary and expedient for mee: and consider daily all things whereof I haue need. Thou, deare Father, hast thus promised: vouchsafe

euen ſo to performe it: ſpeake the word and things ſhall be done as thou wilt, yea, thy will is thy word, and what thou wilt commeth to paſſe, to the rich comfort of thine, beyond that they aſke or looke for.

So that (O Lord) thou ſeeſt and beſt knoweſt in what eſtate I preſently ſtand, & that I am diuers wayes indangered: yet it is in thy power (good Lord) to preuent whatſoeuer euill imminent, and ſo to aid me, ſo to aſſiſt me, and ſo to worke for me, that notwithſtanding in worldly imagination, I be like to fall into vtter miſlike, and condemnation of the world, into meer miſery, which my enemies greedily gape for, I may by thy moſt gracious meanes be ſo deliuered, preſerued, and retained, that what I cannot in reſpect of my low eſtate, now preſently performe as I ought and would, and as is expected of mee, I may in thy good time to the diſcharge of my duty to thee and them, to my comfort, bring to paſſe, without worldly compuliion now threatned: bring theſe things to paſſe, deare Father, according to thy good pleaſure, and in the mean time vouchſafe to mittigate the rigour of their hearts that ſeeke violence againſt me.

Make

Make me patient, O Lord, and vnfainedly thankfull, increase my faith, and fauour my cause: consider my distresse and giue me comfort; afford mee thy wisedome, to gouerne my deuices according to thy will. And forasmuch as it hath pleased thee to lay the yoke of wedlocke vpon me, which naturally is accompanied with many cares, vouchsafe (O Lord) to make it comfortable vnto me; and grant that my wife may shew her selfe a sweet and ioyfull companion vnto mee. Furnish her (O Lord) with perfect wisdome in thee; endue her with the knowledge of thy truth, vouchsafe her godly and decent qualities, giue her patience and thankfulnes in all things, and giue vs grace each to loue another, and to bee in loue and charity with all men. And grant vs a godly care of the vertuous and godly education of our children and familie, & indue them (good Lord) with such inward towardnesse to follow thy will, that they may grow vp daily, and increase continually into thy faith, feare, and loue, and the true knowledge of thy word and will, and ableneſſe to vs and them, to follow the truth thereof vnto the end.

O Lord increaſe our faith.

The third part.

For the eſtate of the whole Church, fit in theſe dayes to be often ſaid.

Oh deare Father, vouchſafe to bleſſe and preſerue all thoſe for whom thou wouldeſt we ſhould pray, namely our King and Gouernour: defend him with thy hand, from the bloody deſires of his and thine enemies; giue him a ſtayed confidence in thy defence, and ioyfull daies to raigne ouer vs: grant vnto him zealous care of the furtherance of thy Word, in true Diſcipline.

Enduc his Councell (Oh Lord) with thy grace: Direct them in their deuices by thy holy Spirit, that as thy word preſcribeth, they may maintaine by godly policy, the ſafety of him our ſouereign thy ſeruant Charles, that he may truly ſeeke the preſeruation of true Religion, the aduancement of thy glory, the quiet of the Church & common-wealth of Iſrael: frame their hearts (Oh Lord) to execute iuſtice with-

without respect of persons, to giue to euery man by the sword of their authority, that which is truly due: giue them will & ableneſſe to find out & cut off the secret and open enemies of the Church and Christian Religion.

Oh Lord, rise vp in the behalfe of thy seruants, that are any where afflicted or indangered for the testimony of their truly addicted consciences. Defend them, O mercifull God, from the hands of the wicked men, aduersaries of the crosse of Christ, confound those that seeke to supplant the free vse of thy Gospell, let none preuaile against this land, throw them downe, and let them rise vp no more: So shall thy name onely be glorified.

Instruct all those that haue the charge of thy sheep, aid them with thy grace, and giue them both knowledge and will, and boldneſſe to teach the truth by word, exhortation and doctrine, as also in life, conuersation, and all externall godly behauiours

Bleſſe and keep all thy children (O Lord) where soeuer they remaine, and of what estate, condition, calling, or ministery soeuer they be of: and grant amongst thy children such a mutuall consent in true Religion, that in these

hard and dangerous daies one may ſhew himſelfe helpefull to another, as thou haſt commanded. Grant reformation to ſinners. Be patient (Oh Lord) and pleaſed with vs in Chriſt thy Sonne, and lay not the puniſhment and plagues vpon this Land, which for the iniquities therof it hath deſerued, and for which thou heweſt tokens in the heauens of thy iudgements hanging ouer our heads, reforme vs therefore O Lord, and wee ſhall bee reformed: call vs home vnto thee in hearty repentance, as thou didſt thoſe of Niniuie, and make vs all partakers of thy bleſſings, which are tending to godlineſſe of life, and baniſh from our hearts the vngodly cares of this world, that when thy Son Chriſt Jeſus ſhall come againe, we may with ioy meet him in the cloudes, and from thence-forth accompany him in his heauenly Kingdome, in ioy for euermore, Amen.

O Lord increaſe our faith.

Our Father which art in Heauen, hallowed bee thy Name, thy Kingdome come, thy will bee done on earth, as it is in heauen: Giue vs this day our daily bread, and forgiue vs our treſpaſſes, as wee forgiue them that treſpaſſe againſt vs, and leade

lead vs not into temptation, but deliuer vs from euill.

O Lord, let thy mightie and mercifull hand be still our defence and comfort, thy mercies and thy louing kindnes in the merits of thy Son Christ Jesus, bee our saluation: thy sacred word, our direction and guide for euer: thy grace and thy holie Spirit our continuall consolation: and thy louing promises in Christ thy Son, our comfort here in this world, and in the end, his merits our reward in heauen: Be it euen so good Lord, Amen.

Turne not thy face (Oh Lord) from vs in this miserable time, but rather giue eare vnto our praiers, and answer vs when we call vpon thee.

O Lord increase our faith, and continue it euermore feruent in vs, towards thee.

A motiue to a Prayer for the pardon of our sins, which cause the Lord to afflict euen his children: a necessary prayer for one any wise afflicted.

THE Wise-man saith, Sinne bringeth man to misery.

Therefore, there needeth no long diſcourſe to mooue vs, to ſeeke to remooue from vs this dangerous gueſt, who being lodged in vs, vtterly alienateth vs from GOD. For wee cannot retaine GOD, and be at one with ſinne. And therefore doth the LORD, as a Father moſt merciſull, worke for our reformation, by a meane moſt fit for our amendment For when hee beholdeth vs in our ſecurity, hee ſeeth vs altogether wanton, and prone to euill, to rebellion and wicked life, and ſecuritie commeth of fulneſſe of all worldly delights, as riches, friends, pleaſures, and to haue want of no bodily or corporall helpe. Therefore doth the LORD ſuffer the reprobate to wallow in their owne deſires, not reſtrayning them from performing their owne luſts, hee permitteth them to fill vp their liues in pleaſures, vntill the day of ſlaughter. But hee worketh contrary with his deare children, whom hee loueth and tenderly carieth, as it were, vnder the ſhadow of his protection. Hee ſuffereth them to bee plunged not in delights, but in miſery: hee ſuffereth them to bee wrapped in many euills, to the end that they dote not vpon a ſecure eſtate here, but rather through aduerſity and affliction, hee maketh them weary

of

of this world, that they may desire heauen: hee maketh them to know themselues to bee but wretched men, as of themselues, and to haue all their helpe from him: and hee affoordeth them leaue to come vnto him in their desires, and is fatherly pleased not onely to heare them, but to helpe them, calling them most louingly, saying: Come vnto me, &c. Now, if wee were as ready to say in our hearts, and performe it in our deeds; Wee come Lord, and to cast away all lets and hinderances of worldly things, we should assuredly finde saueur and helpe in the day of trouble.

To this end therefore is this Prayer following compiled, that the afflicted may first consider how dangerous a thing is sinne, and that it worketh misery in vs, and that wee must first seeke to bee vnburthened of it, before wee flie to GOD to bee eased of affliction: which prayer being faithfully vsed, shall easily worke comfort in calamitie, and either attaine at GODS hands release of the crosses which are grieuous vnto vs, or patience to beare them, with inward consolation. It is no strange thing to the godly to bee afflicted, as *Iames* saith: neither are they vnaccustomed to pray in affliction. Therefore for those that

cannot.

cannot well vtter their griefe to ſatis-
fie their godly inward deſires, I haue
been willing amongſt the reſt to inſert
this, which no doubt will yeeld them
no leſſe conſolation then to my ſelfe, to
whom it hath beene more precious
then the moſt pure gold.

The prayer for pardon of ſinne, and com-
fort in affliction.

O My Lord heare my prayers, and let
my crie come vnto thee; O Lord
forſake me not in this time of my need:
In my tribulation haue regard vnto
me, a wretched creature, a worme and
no man, an outcaſt of the people, a cap-
tiue, and ſuch an one, as hath none o-
ther refuge, no other aide, no other
helpe, no other ſhield to defend my
dangerous eſtate but thou my God,
in the merits of thy Chriſt, my Je-
ſus and Sauiour, for whoſe ſake (Oh
deare Father) looke in fauour vp-
pon me: for in his name I come to
thee, and relie onely vpon thy meere
mercy, in him to bee comforted. For
thou (O God) art moſt mighty, and
therefore able to doe all things, thou
art mercifull, & therefore moſt mind-
full of the afflicted, thou art neere at
hand

hand, and therefore alwaies readie to helpe the poore, to defend the distressed, to strengthen the weake, to lift them vp that fall, and to succour those that are at the point to perish. Listen therefore deare Father, listen vnto me, and heare mee, and refuse not my humble complaint, although I bee a sinner and haue deserued no fauour at thy hands: haue mercy vpon mee, Oh God, haue mercy vpon me. And although trouble, and danger appeare on all sides, although there bee no helpe likely to come vnto mee to ease me, yet be thou pleased, deare Father, to shew thy louing countenance towards me: for it is that that maketh glad the sorrowful heart, that reioyceth the afflicted soule, and that releeueth with inward comfort, the minds of those that are outwardlie laden with great and manifold miseries. Oh deare GOD, heare my request, consider my cause, which before I speake thou knowest, before I aske thou considerest, and seest the perils wherein I stand before I cry, and the meanes whereby I may bee deliuered thou knowest. O LORD, extend thy aide, and make mee free: heare my voice with which I crie,

vnto

vnto thee: Haue mercy vpon mee, and comfort me a poore wretch, a diſtreſſed and wofull ſoule: vnto thee, O Lord, vnto thee I make my moane, to thee, to thee I referre my cauſe, yea in the name of him in whoſe name thou haſt promiſed to heare when wee call, to grant when we aske it of thee. But alas, I am very weake and feeble: I am wicked, and my dulneſſe will not ſuffer me with conſtancy to perſeuere in ſuch an ardent zeale of the heart as thy Word preſcribeth, and thy goodneſſe requireth. Such and ſo many are the frailties of my nature, that many fantaſies and wicked imaginations poſſeſſe my better part, when both tongue heart and ſeule, ſhould bend all their powers to the ſeruing of thee onely. I earneſtly endeauour to perſeuere in the obedience which thou requireſt; and whereunto my duty bindeth mee. But alas I cannot continue, I fall many times, when I thinke to ſtand faſt, and I faint in my greateſt deuotion: I doe that I ſhould not doe, and doe not what I ought and would doe, ſuch is the weakneſſe that is in me.

Oh Lord ſtrengthen me, who hum-

bly

dly appeale vnto thy mercy, that seest my frailty, and my proneneſſe to idle imaginations, euen in the time of prayers, wherein my mind should be onely fixed on thee: yet accept my willingneſſe (good Father) and call to minde the loue thou beareſt to Chriſt thy Son, for whoſe deſerts thou haſt promiſed to accoũt euen our imperfections perfect, and our prayers (though accompanied with manifeſt weakeneſſe) ſo ſweet through his mediation, that thou wilt ſend vs thy mercies to comfort vs. Let it therefore pleaſe thee (good Lord) in him to heare mee, and according to the multitude of thy mercies in him to looke vpon mee, ſo heare me, and to releeue me, and to bring my ſoule out of diſtreſſe.

Go not (I beſeech thee) far from me for I am poore and helpleſſe: leaue me not deſtitute of thy helpe, though I be weake and ſlow to come vnto thee. Oh deare Father, I cry often vnto thee, and yet thou ſeemeſt to caſt thy face from me, leauing me (as it were) vnto my ſelf: but I pray thee come vnto me, come vnto me, and let thy holy Spirit make his abode within the chamber of my heart; let the very bowels of my heart triumph and reioyce in me, ſo,

ſhall

ſhall the coꝛruption of my nature bee moꝛe and moꝛe ſubdued, and my idle and vntamed affections bee banished from my heart: and I ſhall then moꝛe duely ſeruethee, and thou ſhalt at all times hereafter as thou haſt heretoꝛe in my greateſt troubles comfoꝛt me, and in my heavieſt temptations eaſe me, and woꝛke my deliuerance out of all afflictions.

Oh that my woꝛds might bee pleaſant in thine eares (deare Father) Oh that thy loue might renew it ſelfe againe towards me. Oh deare Father, that it might pleaſe thee to cauſe the thoughts of my heart, and the continuall meditations thereof, to bee truly ſetled in zeale of thee; and that all that I ſpeake, thinke oꝛ doe, might bee ſuch as thou alloweſt: So ſhould my heart onely ſeek thee, which now deſireth vaine things; my ſoule ſhould cleaue vnto thee which now moſt vnconſtantly wauereth and gaddeth from thee. Oh deare God and louing Father, greatis thy mercy, turn theꝛeꝛe thy louing countenance to a woꝛetch that thou haſt made, and caſt me not off in diſpleaſure. Thou haſt heeretoꝛe holpen thoſe that haue com vnto thee, thou haſt relieued them

thou

thou haſt moſt graciouſly deliuered them from many troubles: yea, thou haſt heretofore been moſt helpefull vnto me, thou haſt not ſeene me for euer want thy aide, but haſt reached forth vnto me the things which in wiſdome thou ſaweſt needfull for me; and that deare Father, though I did not at any time, neither can I for euer deſerue the leaſt of thy bleſſings, but onely I humbly pray vnto thee, I craue thee to helpe me in thy good time, elſe ſhall I periſh. For man often promiſeth, and will not or cannot performe, but thou promiſeſt, and ſhewest thy ſelf both able and ready to performe the things which are moſt to our comfort. Helpe, helpe therefore good Lord, for vaine is the helpe of man.

O Lord God of hoſtes, if thou wilt thou canſt helpe me, if thou wilt, thou canſt turne all things for mee to the beſt, though I haue deſerued the worſt: if thou wilt, thou mayeſt worke me a comfortable paſſage, throughout this vale of miſery, though not to the outward comfort of fleſh and blood, yet to the inward ioy of the heart and ſoule: thou canſt in greateſt affliction ſhew fauour, and in greateſt temptations, giue vs a way to wade thorow, with-

without offending thee, and to turne all to the increaſe of true faith and perfect patience.

Bee therefore contented and pleaſed (O Lord) to do for me wane thou ſeeſt moſt meet and expedient: for Lord my wiſedome is fooliſhnes, mine owne deuices are meerly againſt my ſelfe, but what thou worke ſt ſhall come to godlie and comfortable iſſue and effect.

Ariſe vp therefore (deare Father) ariſe vp in time and ſhew thy ſelfe a defence and helpe of mee thy poore ſeruant, that mine enemies and ſuch as haue not thee before their eies, may not preuaile againſt mee, but either be conuerted or confounded, and that ſuch as haue iuſt cauſe to trouble me, be not rigorous towards mee, but may haue patience with me.

Let ſaluation and health come vnto me from thee: let mercy, peace, and truth, be alwaies knit together in me; and let the loue of thee baniſh all other loue which is not of thee.

So ſhall my doings pleaſe thee, and thy graces comfort mee: my prayers aſcend vnto thee, and thy bleſſing flow downe plentifully vpon me.

O Lord, euen the very roote of my heart reioyceth to thinke of thy louing kind-

kindnes; my soule danceth within me, to thinke that it hath found so comfortable a way to the fountaine of her saluing health: yea all the members of my body are glad at the consideration of the benefit of thy assured fauour in Christ thy Sonne towards mee. In whose name I cast the whole burden of my troubles, both outwardly of my poore estate, and inwardly of my afflicted soule vpon thee: beseeching thee to assist mee, and to ease mee, to hold me vp, and to send mee such comfort of my estate, be it high or low, as may best please thee, whether it bee (good Father) to lay it more and more heauy in respect of the outward crosse, or to make it more light and tollerable to my weake flesh, in respect of some outward comfort.

Let me not be doubtfull, but assured of thy fauour in all things, in wealth & want, humbly beseeching thee to consider my estate, best knowne vnto thy selfe, what I am thou knowest, how and in what case I stand, thou considerest. Deale therefore in mercy with me in all things, according to thy promises in Christ Jesus thy Sonne, in whom thou saist thou art wel pleased.

Be pacified with all thy seruants,

O Lord, and looke fauourably vpon vs; and as thou art full of goodnes, yea as thou art all goodneſſe it ſelfe, let vs not glorie in any thing, but onely in this, that we know thee, and that thou of thy goodnes regardeſt vs. And giue vs grace O Lord, with vnfained lips to ſing forth thy praiſe, and that our harts may continually ſtudy thy righteouſnes, and in the truth of thy word so exerciſe our ſelues day and night for euer and euer, Amen.

Let thy mercy and louing affection (deare Father) bee our continuall comfort. Let thy holy hand bee our ayde, and thy grace our protection: thy holy word our direction, and thy bleſſings ſpirituall and worldly, our reliefe and ſafety for euermore in thy truth, Amen.

O Lord increaſe our faith.

A confeſſion of ſinnes.

Confeſſe thy ſinnes to God on hie,
Who pardons ſinners when they cry,
Bewray thy faults to him in time,
Who ſhall in Chriſt forgiue thy crime.

The

The Motiue.

FOraſmuch as all men by nature are ſinners, and none (Chriſt excepted) euer liued without manifold offences; let vs with DAVID confeſſe, that wee haue ſinned, that wee haue dealt wickedlie in tranſgreſſing the Law of the LORD. For who ſo hideth his ſinnes, ſhall not proſper: but hee that confeſſeth them, and forſaketh them, ſhall finde mercy. As for example, when ADAM had broken the commandement of the Lord, hee excuſed his fault, and was curſed: but DAVID confeſſing his wickednes, found fauour.

The loſt Sonne after long going aſtray, at the laſt returned confeſſing his fault, and obtained pardon.

Iohn Baptiſt, when hee firſt preached the Goſpell, baptized none but ſuch as confeſſed their ſinnes; wherefore let vs faithfully and continually vpon our knees acknowledge our ſinnes, and prepare our ſelues to vnfained repentance; and vndoubtedly wee ſhall obtaine mercy at the hands of the Lord, who (if we acknowledge our ſinnes) is faithfull to forgiue them according to his promiſe. Wherefore let vs acknowledge our ſinnes vnto the

the Lord, and not hide our iniquities from him. Let vs confeſſe againſt our ſelues, and hee will forgiue all our ſins: For who ſo ſaith, he is not a ſinner, he is a lyer, and there is no truth in him.

The Prayer for forgiuenes of ſins.

O Omnipotent father, and euerlaſting GOD, from whoſe wiſedome and knowledge no ſecrets are or may be hidden, but doeſt conſider and plainely behold the workes, the words, and thoughts of all creatures: I a poore wretched ſinner do humbly beſeech thee of thine infinite mercie to haue compaſſion vpon my ſinnes, which are ſo great and grieuous, ſo many, and they ſo vile and loathſome to thine heauenly eies, that thou canſt not abide to turne thy pure eies or louing countenance towards mee. Oh Lord I doe confeſſe, that my conception, my birth, yea, and all my life hath beene in ſinne, our fathers and mothers were ſinfull euen from the ſtocke of our great Grandfather Adam, whoſe blindnes ſhould haue beene our light, and whoſe ſight was turned to our blindneſſe and darknes, by the deceitfull and moſt vile alluring of that enemy

mies ours, the wilie and most subtill serpent Satan, by whose inticements our forefather (being cloathed with innocency and simplicitie in most pure and vnspeakable happines) was moued by the desire of the knowledge of that, that thou wouldest hee should haue been ignorant of, and which thou hadst vtterly forbidden him. By breaking of which thy commandement, he with Eue (whom thou hadst ordained of his owne flesh to bee his companion and comfort) were by thine Angell, according to thy determinate will, driuen out of paradise, a place of ioy, to a pit of sorrow, from good to euill, from ease to labour and trauell, from quietnesse to trouble, from wealth to want, from light to darknesse, from mirth to mourning, from succour to bee succourlesse. Insomuch (Oh Lord) as hee our Father purchased for vs his children, none other possession or inheritance, but the vnhappy entrance into sinne and corruption. And wee his children, being by succession ingrafted in this detestable stocke of sinne, hauing hitherunto (notwithstanding thy most louing and by so sundry meanes calling vs to thy holy Gospell of comfort) continued

tinued therein, to our bitter perdition, deserued death and destruction. I confesse and acknowledge my selfe a runnagate, out-cast, and trewant, and of my selfe altogether vnable to cast away & lay aside these workes of darkenesse, and obtaine againe the lamerne of light. And I am sorry (O Lord) from the very bottome of my hart, that I haue offended thee so wilfully, and disobediently strayed from the wayes of thy Lawes. Yea Lord, I doe vnfainedly condemn all my former life to be most vile, determining in heart by thy grace to forsake sinne, and cleaue vnto godlinesse and pureues of liuing, to decline from euill, and to doe good. And therefore most humbly (euen vpon the knees of my heart) I beseech thine almighty Maiesty, to listen with most willing and attentiue eare vnto my gronings, secret sighes, and vnfained repentance, and with the eyes of thy mercy to behold my lamenting spirit, and that thou wilt vouchsafe to accept the same, as it may bee vnto thee an acceptable sacrifice for all my former euils, that I being free from sin, not by any desert or merit of mine owne, but onely by the death and passion of thy Son Jesus Christ, may take perfect

hold

hold of the remission therof, and fully perswade my selfe, that through the death of him thy son, I am againe restored to the former happines & blessed estate, which Adam that first Parent of ours, was in the beginning in. And that the head of that subtill Serpent Satan (who so wilily deceiued him) by the seed of woman, is altogether bruised, trodden downe, and vanquished, & his power quite taken from him, so that he is not able any more to lift himselfe vp against the children of faith, as he seeketh & desireth, yea, and often prenaileth against the weak and feeble ones: vouchsafe, vouchsafe, (sweet Lord and most louing Jesus) to consider our weakenesse and frailty, and mortifie in vs all delights of this miserable world, and the corrupt flesh, and stand betweene vs and satan. So shall we be able to resist: For we cannot stand, but do continually yeeld vnto the deceitable shews of this world the fals motions of the flesh, and temptations of satan without thy continuall aide and assistance, wherewith I beseech thee, both at this time, and euer, arme vs, wash vs with thy bloud, and purge vs with thy grace, that we may now begin, and for euer continue

liuing according to thy holy and heauenly Commandements, to the praiſe of thy name, and our eternall ſaluation, Amen.

O Lord increaſe our faith.

A ſhort prayer for forgiueneſſe of ſinnes.

O Father of mercy, and GOD of all goodneſſe, I confeſſe vnto thee the corruption which from Adam to vs remaineth in our fleſh, whereby wee daily rebell againſt thy diuine Maieſtie. Vouchſafe I humbly beſeech thee, for Jeſus Chriſt his ſake, to forgiue my ſins, & to pardon mine iniquities: and to inſtill into my heart vnfained repentance, that the death of him thy Son, may take away the heauy burden which the fall of our firſt parents laid vpon vs, Amen.

O Lord increaſe our faith.

A Prayer for the increaſe of Faith.

Wilt thou obtaine what thou doſt craue,
Pray thou in faith, thou ſhalt it haue:
Elſe what thou prayeſt is all in vaine,
Thy prayers turne to ſinne againe.

The

The Motiue.

FAith (as saith Saint *Paul*) is a sure foundation of things hoped for, and an euident feeling of the manifold promises, which GOD euen the Father hath made vnto vs, touching our Saluation in his Son Christ our Sauiour, and whereby also wee already inwardly taste of the vnspeakeable ioyes, whereof wee shall bee hereafter made full partakers in heauen: without it wee can doe nothing, but by it wee are blessed of him, and by it wee are saued, by it are all the fierie darts of hell and Satan quenched. The iust man shall liue by faith. The Daughter of the woman of Canaan was healed by the faith of her mother. *Elias* the Thisbite through faith was fed by the Rauens in his distresse and hunger, who in faith prayed for raine, and obtained it: by faith was the oyle of the widow of Sarepta increased, and her childe raised from death to life.

The three children were deliuered from the furnace by faith, and *Daniel* out of the Lyons den. By faith the sinfull woman obtained pardon. The Apostles by faith healed sundry diseases: What greater iewell then can there bee had at

the hands of God then ſaith? For, haue faith and all things: food ſent from heauen, defence from Lyons, ſafety from fire in the hot Ouen, forgiuenesse of ſinnes, reliefe in neceſſity, and whatſoeuer elſe concerneth either body or ſoule. And therefore let it bee a principall requeſt vnto his Maieſty, that hee will vouchſafe that gift: without wauering aske it, and God will giue it thee abundantly. Pray I ſay, pray for it.

Without faith it is impoſſible to pleaſe God, neither can wee haue any acceſſe to Chriſt without it, who is the Mediator betweene God the Father and vs. Pray inſtantly, and thou ſhalt obtaine abundantly.

The Prayer for increaſe of faith.

OAlmighty GOD, and Father of our Lord Jeſus Chriſt, by thy word we are taught, that to loue thee, feare thee and ſerue thee, in true godlineſſe and ſincerity of life, is the onely way and meane to continue thy loue and fauour towards vs, without the which we cannot but periſh: and that beliefe and confidence in thy Son Jeſus Chriſt is the onely meane of our redemption and atonement with thee the

the onely hold of our saluation, where=
of wee cannot bee sufficiently assu=
red, without the especiall gift of faith,
which is the Anchor whereunto the
Cable of our saluation is fastened:
which being broken, the hope also of
our saluation cannot but decay, and
war of none effect. Vouchsafe there=
fore (most mercifull God) to plant true
Faith in my heart, and grant that it
may grow to such perfection that I
may certainly know thee, and per=
fectly loue thee, duly feare thee, and vn=
fainedly acknowledge Jesus Christ
to be sent into this wretched world, to
saue vs miserable sinners, and for vs
by his bitter death, to purchase thy
fauour and loue againe, which we had
lost by the fall of our Father Adam.
Oh Lord, grant me to take such hold
of his death and passion, Resurrection
and ascention, that by his death I may
haue pardon, by his resurrection rise
to righteousnesse, and by his ascension
ascend with him to thy celestial glory,
and finally attribute the cause and
meane of my saluation to proceed only
of his passion. Increase this faith in
me (good Lord) daily more and more,
that it may grow (by the working
of thy holy Spirit) to full perfection;

accompanied with good workes, and godly behauiour, (without the which I confeſſe Faith cannot bee) that I may both in my life and conuerſation, fulfill thy diuine will in all things: withhold not from mee (good Lord) that ſingular gift of thine, which is the ſtay of my happines, and the want thereof, a moſt certaine token of my perdition. It is the ſtrength of the weake and feeble ones, the ſtaffe and ſtay that guides the blinde, the onely way that leades vnto the vnſpeakable ioy of eternall bliſſe, the meane to obtaine, poſſeſſe, and enioy the only good, (which is the knowledge of thy will) the bond of mutuall peace, the fort, the Caſtle and comfort of a diſtreſſed mind, and the onely harbour of a ſorrowfull ſoule. No good thing wanteth to him on whom thou vouchſafeſt to beſtow this gift: to him all things are light, in him remaineth no darkeneſſe at all.

Baniſh therefore (ſweet Lord) all miſbeleife, all waueringe and doubting out of my heart, and plant in ſtead thereof vnfained faith, that applying the ſame to euery affliction both of body and minde, I may vanquiſh and ouercome Sathan, withſtand the delights

lights of the world, and suppresse the corruptible motions of the flesh, ouercome my bodily enemies, and enioy at thy good pleasure health of body, soundnesse of mind, perfection of limbs, and all things else requisite for me. A most precious iewell, and vnspeakeable good thing is faith: for thou saiest, Who so heareth thy word, and beleeueth in Iesus Christ whom thou hast sent, shall haue euerlasting life.

Then Lord (on the contrary) he that beleeueth not, is in great danger of euerlasting death. Oh Lord increase my faith, whereby I may beleeue in that thy Sonne, and take hold of all his promises, who said, That who so beleeueth in him, shall want no manner of thing that is good. Lord I beleeue, helpe mine vnbeliefe. Giue me faith but as a graine of mustard seede, and I shall bee able to doe great things: yea, I shall be able to remoue Satan out of his defiled habitation; yea, to expell him and his ministers out of my mind, and walke no longer according to the will of the flesh: but casting away the workes of darknesse, enioy the pure light of the Gospell, and persuere and abide therein, enioying thy fauour and loue vnto the end, without

fainting in any tribulation or vexation of ſpirit; going forward in hope, in feare, in loue, and vnfained zeale towards thee, and obtaine at thy mercifull hands, whatſoeuer is neceſſary in this life, and after this life ended enioy thy celeſtiall purchaſed inheritance. Which grant me for thy Sonne Ieſus Chriſts ſake, Amen.

O Lord increaſe our faith.

Another ſhort prayer for faith.

I humbly beſeech thee, Oh mercifull GOD for thy Son Ieſus Chriſts ſake, to poure into my heart, by the operation of thine holy Spirit, one ſparke of true faith, whereby I may truly beleeue in thy Son IESVS Chriſt, as our onely Mediatour and Aduocate: through whoſe death and paſſion we are reſtored to the happines, wherin we were in the beginning placed, which none can vnderſtand, or perfectly beleeue, but through the holy Ghoſt. Increaſe therefore our faith that worketh by loue, that we may do that which may be acceptable to thee all the dates of our liues, and enioy at thy mercifull hands, whatſoeuer thou

ſeeſt

ceeſt neceſſary, both for our ſoules and bodies, through Jeſus Chriſt our only Sauiour and redeemer, Amen.

O Lord increaſe our faith.

A Prayer againſt the Deuill, the world, and the fleſh, very neceſſary to bee often ſaid.

If thou theſe furious foes wilt flie,
Thou muſt craue aide of God on hie:
Who by his Sonne hath put to flight
Both ſinne and death, to giue vs light.

The Motiue.

THE Deuill, who is the Prince of darkeneſſe, ruling in the World, goeth about, ſeeking whom hee may leade headlong into vtter deſtruction, by putting before our eies the vaile of the vanities of this world, that wee ſhould not ſee the light of the truth, but continue in darkeneſſe, in haughtineſſe, and pride, as bondſlaues and captiues to him, whoſe children they are that continue in voluntarie blindneſſe: whoſe end ſhall be the fire euerlaſting, prepared for him and his Angels.

Wherefore let vs pray that hee preuaile not againſt vs, and that the world ouercome vs not, wherein reſteth nothing but wickedneſſe and ſinne. The whole world is full of vnrighteouſneſſe and wickednesse: which who ſo loueth, is an enemy to GOD. Let vs therefore liue vnto GOD, and not addict our minds too much vnto worldly things; for the world miniſtreth nothing but what is enmity vnto our owne ſelues.

Furthermore, we muſt beware that we yeeld not vnto the euill deſires of the fleſh, nor fulfill the luſt thereof: for they that are in the fleſh, cannot pleaſe God, but ſhall die: that is, ſuch as yeeld themſelues to follow the luſts thereof, ſhall haue the reward of the wicked in eternall perdition. Pray therefore that yee enter not into temptation, but that yee may walke godly, as the ſeruants of Chriſt, and not as the ſeruants of ſinne. And for as much as the Deuill, the world, and the fleſh, are the mighty enemies of our ſaluation, let vs watch diligently that wee yeeld not vnto their temptations, and pray that GOD will ſtrengthen vs for euermore, againſt them all and their miniſters.

The

The prayer against the Deuill, the World and the flesh.

O Christ the Sonne of the liuing God, in the time of thy humilitie, when thou walkedst here in the vale of this miserable world in the forme of a seruant, in the substance of mans binde, thou hadst proofe of the sundry grieuous assaults and temptations, wherewith Satan the monstrous enemy to mankind tryed thee, thou being altogether cleere from all corruption, yea, without all desire of sinne, and yet hardly assaulted by sundry meanes to procure thee to yeeld to his allurings: whereby (sweet Iesus) thou had sufficient tryall and experience of his like assaults against our corruptible & weake flesh, who by reason of the fall & wilfull transgression of Adam, are most easie to be ouercome in all assaults, hauing none other refuge or defence, but onely to fly vnto thee, and to rest vnder the shadow of thy wings: which is so sure a harbour, and strong a defence, as who so faithfully taketh him vnto the same, is safe from all the raging temptations of Sathan, the deceits of the

the world, and the vnbridled motions of the flesh: all which are vnto our soules most monstrous, mortall, and most cruell enemies.

O Lord let thy holy Spirit dwell in me: let it neuer depart from the inner part of my heart: but decking the house of my soule with the flowers of loue, faith, and vnfained zeale, may it please thy diuine Maiesty so settle there, and frame thy selfe therein to abide, that thy presence may be so terrible vnto Satan, as approching neere vnto mee, perceiuing thine holy Spirit to haue possession of mee, and hearing thy Name (O Lord) hee may flie away from mee, as hee did from thee on the pinacle, and in all his temptations. O sweet Jesus, thou wast pure at that time without spot of sinne: I am sinfull, and full of corruption, Hee could not ouercome or preuaile against thy sanctity: but I, full of impietie, am prone to fall, and therefore easie to be ouercome. Strengthen me therefore, O good Father, stand with me, and fight for me, that he take me not captiue, and make me a bondslaue to sinne: keepe mee out of his clawes, sweet Jesus: let the brightnesse of thy grace so shine in and about me,

me, that this darkneſſe come not neere me to ouershadow me: let thy fauour O Christ, be a wall, a bulwarke, and strong buckler for my defence. Lord thou knowest that his force is so great, his will so ready, & his doings so wilie, as if thou doe but pluck back thy hand, hee striketh and buffeteth mee: if thou turne thy face, hee winneth mee to his will, and if thou depart vtterly from mee, he draweth me head-long into most horrible destruction. Therefore (O good Father) saue me, embrace me, & hold thy holy hand ouer me, conduct me, and lead me in the midst of the paths of truth, to celestiall happinesse: and let me not be drawne away to the left hand, or to the right, but keepe a middle and direct course, vntill I come to the place of celestiall blisse, where neither Satan shall ouercome mee, the world deceiue mee, nor the flesh procure me to sin: but be in the light of thy most gracious presence with the residue of thy Saints, singing eternall praises vnto thee. But my time is not yet come, my tourney is not yet at an end, my daies, though they be but a span long, are not yet finished: and vntill this body of mine shall passe to the graue, my poore soule

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must haue and abide continuall conflicts with the Deuill, the King of this World, and with so many his ministers as my tongue cannot number: and especially with the World, who setteth before mee, in stead of diuine and heauenly contemplations, worldly vanities: in stead of celestiall and true comfort, worldly delights: in stead of heauenly hope, worldly and vnattainable promises, to bring (as much as in it lyeth) my godly enterprises to a wicked end: yea Lord, he labours by all meanes to draw mee into despaire, by loading my minde with too much doubt of the performance of thy most comfortable promises. But most louing God, though his power bee in shew great, thine is greater: though he bee strong, thou art stronger, though his instigations and prickings forward to wickednesse be many, thy louing and fatherly callings to grace are more.

O good Father, thou hast promised thy helpe, and that most maruellous to our eies. For thou hast said, thou wilt giue vs power to doe not only as thou didst, but more & greater things which is maruellous to the dulnes of our vnderstanding, that wee, who are ne-

nothing but an heape of sin, should doe greater things then thy selfe. O immaculate Lambe, who art onely good, onely pure, onely holinesse, and onely grace and power it selfe, make this perfectly knowne vnto mee; make mee faithfull; and then I know I shall rightly vnderstand it. Lord is it not, that if we that are sinfull and full of frailty, giue Satan the repulse, despise the world, and withstand the euil motions of the flesh, doe wee not that which thou didst not, in respect that thou being pure without sin, or will to sinne, wert not ouercome: and we, whose strength is weaknesse, whose holinesse is meere corruption, prone to yeeld: if we resist him, is not our victory greater then thine? O good Father giue vs thy strength, thine helpe, and the light of thy grace to obtain the victory, and to auoid his tyranny. Saue vs from the detestable cruelty of his ministers. For great are the conflicts which daily arise in our consciences between thy grace and Satan, between thy Spirit and our flesh, between thy diuine will, and the wicked world. O what a heauy burden is it, to beare the innumerable temptations, which the Deuill, the world, and the flesh dot

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offer vs, and eſpecially to thoſe that take not hold by the anchor of patience, and who ſettle not themſelues within the harbour of thy feare, but giue the raines of their vngodly deſires ſcope to run whither the force of euery vnlawfull motion of the wicked fiend, the vaine world, and the corrupt fleſh ſhall moue or driue them.

O moſt wiſe God, guide the reines and the bridle of my deſire, that I run not headlong into any vngodly action: but being led by the hand of faith, vnder the conduct of patience may ouercome that capitall and arch-enemy of mine, that hee being once vanquiſhed, his miniſters may quaile and bee diſcomfited, their crafty wilineſſe waxe of none effect, and my hope in thee, my loue towards thee, and my feare of thee daily encreaſe: that the world with the deſires thereof may dye in mee, and I to them: that the vaine diſſembling ſhewes thereof draw mee not out of the way of truth. Strengthen me in my conflicts, and temper them ſo with patience, that they may rather be medicines then maladies to my poore ſoule; that being exerciſed therewith, I neuer thinke my ſelfe ſecure, but alwaies ſubiect to triall, conſidering

steering that without exercise wee remaine vnskilfull, and without an enemy, we prepare not weapons, neither is victory gotten without battell, nor reward without victory: but though we ouercome, the victory is not ours, but thine, who fightest & ouercommest for vs, and yet such is thy loue, that thou giuest vs the reward and crowne of victory.

Make me strong good father, fortify the Castle of my soule with spirituall weapons, as with faith, loue, hope, peace, long-suffering, gentlenes, humblenes, meekenes, strength, patience, and such like, that I may continually withstand the proud attempts of these my spirituall enemies through thee, & by thee sweet Jesus mine only Sauiour & redeemer, being of my selfe wicked, wretched and weake, and alwaies prone to that which is contrary to thy will. Strengthen me, O Lord, and leane me not in darknes, but send mee light from thy throne of grace, in the name of thy Son our onely Sauiour and Redeemer Jesus Christ, Amen.

O Lord confirme my faith: Strengthen my weakneſſe, and wash me from my sin, Amen.

A ſhort Prayer againſt the Deuill the World, and the Fleſh.

I Poore wretched ſinner (Oh mercifull Father) humbly beſeech thee to ſend mee from thy holy Heauens, ſtrength to withſtand the aſſaults of the wicked enemy Sathan, who goeth about like a roaring Lyon, ſeeking by many meanes to deuour me. Lord giue me likewiſe grace to reſiſt the raging and vnſatiable luſts and deſires of the corrupt fleſh, and the vanities of the world: that being through thine helpe acquitted from the force of thoſe my mortall enemies, I may ſerue thee in holineſſe and righteouſneſſe all the dayes of my life, with an earneſt and true zeale, Amen.

A Prayer for the helpe and aſſiſtance of God in all our doings, and that we doe nothing but in his feare and due obedience.

Doe nothing but ſee firſt thou craue
Aide from the Lord good end to haue:
So ſhalt thou haue ſucceſſe alwaies,
As thou wilt wiſh, and happy daies.

The

The Motiue.

Dauid considering the frailty of mans nature, and his insufficiency of himselfe to doe any thing aright, willeth vs to commit our wayes vnto the LORD, and to put our trust in him, assuring vs that in so doing, GOD will bring our matters to good effect, and bleſſe all our godly endeauours with good issue. Our fore-fathers, trusted in GOD, and were not confounded: they continued in his feare, and were not forsaken: they called vpon him and were not despised. *Simeon* feared the LORD in all his doings, and the holy Ghost came vpon him, and reuealed vnto him, that he should not dye before he had seen the Messias, euen Christ our Sauiour. *Cornelius* with his whole household feared the Lord, & an Angell came to tell him that his prayers and almes were come before the Lord: yea, the mercy of the Lord is from generation to generation vpon them that feare him, and walke in his waies, he taketh great delight in the people that stand in awe of him: *Iudith* feared the LORD, and none had the power so much as to raise vp an euill report of her. All things goe well with them that feare the LORD; and who so craueth faith.

faithfully the aſſiſtance of the Lord, ſhall (doubtleſſe) neuer doe amiſſe. For hee reuealeth his ſecrets vnto them which feare him, and maketh them to vnderſtand his couenant. Wherefore truſting neither to our owne wiſedome, our owne wealth, nor helpe of man, let vs ſeeke the aſſiſtance of the LORD, and that faithfully, and hee will rightly direct vs. His eye is alwaies vpon him that feareth him, and truſteth in his helpe. Wherefore let vs alwaies meaſure our doings by the rule of his Word: before we enter into any action, let vs examine whether the Word of God allow it: if ſo, in all obedience let vs proceed therein: but if we haue no warrant from Gods Word for the ſame, let vs auoyd it; yea, although it beare neuer ſo great a ſhew of being good in our owne eye. And becauſe naturall reaſon oftneſt deceiueth, and the holy Ghoſt directeth aright, let vs pray vnto GOD, that wee doe all things in his feare and obedience, and lay away all policies that are not allowed vs by the Word.

The Prayer for Gods aſſiſtance.

O God of moſt excellent wiſdome, vnſpeakeable mercy, tender loue to-

towards vs, and maruellous fore-knowledge of all things, who hast commanded vs at all times to direct our doings by the rule of thy Lawes: forasmuch as of mine owne proper reason and knowledge, I can doe nothing aright, but that mine owne wisedome often deceiueth me: I humbly beseech thee to direct all my counsels, studies, labours, deuices, and determinations, so as they may bee alwayes measured and guided by thy Almighty wisdome. That I take nothing in hand disagreeable to thy will, but may alwaies faithfully craue, & fauourably obtaine thine assistance, help, and furtherance in all my endeauors; that whatsoeuer I doe it may bee to the glory of thy name, to the health and benefit of my soule, and profit of my neighbours. Grant I beseech thee, that I may be alwaies guided by thy holy Spirit, that I at no time rashly, or vnaduisedly lendly or loosly attempt or determin anything but in thine especiall feare: duly considering that thou art the author of all good things, and bringest prosperously to passe all good actions, attempts and purposes, considering that whatsoeuer is done in secret, or in intent

intent to hide it from thy knowledge, although for a time it hath ſome ſweet taſte, namely, delightſome fauours, or likelyhood of happy ſucceſſe, yet is the end therof bitter, and moſt perillous, inſomuch as it bringeth ſhame and confuſion to the vnaduiſed enterpriſers of the ſame. Thou ſayeſt that a Sparrow cannot light vpon the ground without thy permiſſion and prouidence, which is a creature of ſmall value in reſpect of man, whom thou haſt made to thine owne image and likeneſſe, and whom thou accounteſt of more value then many Sparrowes. For thy meere mercies ſake therefore extend ſo thy fauourable care vnto me thy fraile creature, that al my intents may haue their beginning by the working of thy holy ſpirit, & mine actions end in the ſame, and not according to the motions of mine owne fooliſh deſires, which often deceiue mee. Thou like a moſt louing Father willeſt vs to take counſell at thee in all our attempts, concerning either body or ſoule, before we proceed too farre in them: and therefore I come at this time vnto thee, O Lord, beſeeching thee in the name of thy Sonne Ieſus

Chriſt,

Christ, that thou wilt blesse me with thine heauenly inspiration, that my minde imagine nothing, nor I execute any thing, but what is according to the Law of righteousnesse. And to that end, O Lord, blesse the workes of mine hands, the sight of mine eyes, my tongue & lips with decent speech, & my feet, that they keepe the way of righteousnesse: and place within the secret corner of my heart, such due regard what I goe about or determine, as before I proceede too farre in the action, or in request of any good and lucky successe therein, I may vnderstand by the secret working of thine holy Spirit, that the thing which I intend, is agreeable to thy will. And grant that I neuer absolutely erane thy furtherance in accomplishing any desire, vntill by the same Spirit I be truly resolued, that the same is lawfull, consonant and agreeable to thy diuine will; faithfully referring all my actions, studies, labours, desires, enterprises, yea, my soule and body, my goods, and all things else, vnto thy direction, and protection, by earnest and faithfull prayer. Wherein whether I be heard, or not heard, whether presently, or I tarry long, let mee not

giue

giue ouer, feeling in my ſelfe by thy grace, and being aſſured by thy word, that it pleaſeth thee; but let mee conſtantly wait thy good pleaſure. And though it come not as I wiſh, let mee not by any fall from my good beginning, but perſeuere in continuall prayers for thine aſſiſtance, and fatherly helpe vnto the end. For thou haſt promiſed, neuer to deceiue our godly deſires, nor to ſend them away fruſtrate: Oh therefore, deare Father, vouchſafe mercifully to heare me now, and in the time conuenient, grant what is moſt neceſſary for mee in all things. For loe, O Lord, I here approach to thee in the name of Jeſus Chriſt thy Son, with vnfained deſire and hope of thy helpe, that when any plague or affliction, miſery or vexation outward or inward, ſhall come vpon mee, when the want of any neceſſary thing oppreſſeth mee, or of accomplishing any lawfull ſute moueth me, I flying vnto thee (as the fountaine, from whence floweth all true helpe, all perfect aſſiſtance, all good ſucceſſe and proſperous euents of all good endeauors) may not by any other meanes ſeeke either to auoide the one, or to obtaine the other thing, but by thy fatherly directions

and

and spirituall motions, wherby I may obtaine all things according vnto my necessities, for thy Name our Lord Jesus Christs sake, Amen.

O Lord increase our faith.

Another short prayer for Gods direction.

O thy Lord, I doe consider and acknowledge mine owne blindnes and ignorance, and the wilfull obstinacy of our corrupt nature, which seeketh rather the fulfilling of the fantasticall deuices of mine owne braine, then thy diuine will, and to vse humane aide, then to craue thy help, wherefore vouchsafe I humbly beseech thee, to establish godly feare in my heart, and vnfained obedience to thy holy ordinances: and that in all my enterprises, which in thy name I take in hand, thou wilt vouchsafe to direct me according to thy will, and to giue me prosperous successe, draweing me by thy holy Spirit, from all euill desires, for Jesus Christs sake, Amen.

A necessary Prayer for a sorrowfull sinner, afflicted in conscience by reason of his sinne.

If thou with sinne afflicted be,
Oh, then saith Christ, come thou to me.
I am the way, walke thou therein,
imbrace the truth, abandon sinne.

The Motiue.

LEt vs acknowledge our selues to be wretched sinners, and with feare fall downe before the Mercy-seate of our good God, condemning our selues to bee most vnrighteous, and iustly deseruing confusion. And then (as Saint Iohn saith) we shall find God most merciful vnto vs, who is most faithfull and iust to forgiue our sinnes, and cleanse vs from vnrighteousnesse, if faithfully wee [illegible] vnto him, For he desireth not the death of a sinner, but that he turne from his wickednesse and liue, and therefore by *Ezekiel* hee saith; turne you, turne from your wicked way; for why saith hee, will you die in your sins? And againe by *Ioel*, he saith, Rent your harts and not your garments, and turne to the Lord your God, because he is gentle

tle and mercifull, and of much mercy, and such a one as is sorry for our affliction. Oh then be not dismaid, that thou hast grieuously offended him by thy sinne and iniquity; enter into condemnation of thine owne wickednesse, and accuse thy selfe guilty of Gods iudgement, and in a contrite & broken heart turne vnto God. For although thou hast sinned, thou hast an aduocate with the Father, euen Iesus Christ who is righteous and mercyfull, and obtaineth pardon for all thy sinnes. He suffered for all sinners, and by his death all faithfull beleeuers and penitent sinners (how great soeuer their sins bee) are forgiuen and pardoned. Wherefore, who so thou be that art afflicted in conscience, by reason that thou hast beene a notorious offender, remember the sweet mercies of God in his Christ, and call to mind *Mary Magdalen*, whose wickednes was great, vpon repentance shee receiued pardon, as also the theefe and the publicane, and many other. Remember the comfortable saying of Christ, who saith, Come vnto me all ye that are laden, and I will refresh you. He calleth vs not to refuse vs, but to comfort vs. Wherefore lay dispaire not: but in hearty prayer, and by vnfained re-

pentance turne to the Lord, and he will receiue thee, and cloath thee with grace, by the example of the loſt child. the moſt righteous cannot excuſe himſelfe before God: and therefore it behoueth vs all to lay aſide all flattering of our ſelues (as preſuming of our ability to iuſtifie our ſelues) and openly to acknowledge, that, in reſpect of our deſerts, death and damnation is a iuſt reward for vs, But Chriſt hath paid the ranſome for our ſinnes: and therefore may wee in faith, freely approch vnto his father in his name. And then although in our ſelues wee be full of ſinne, through him, and by his merits wee ſhall be reputed righteous: though our ſinnes were as red as Scarlet, hee will make them as white as ſnow.

The Prayer for pardon of our ſins.

O Almighty God, Father of mercy, who art more ready to giue, then we to aske: more apt to pardon, then we to repent: more willing to receiue the contrite in heart into thy fauour and mercy, then they to offer themſelues by vnfained repentance: Lo, I come here proſtrate in hart before the throne of thine infinite mercy

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and louing kindnes, as one altogether ashamed to looke vpon the detestable, vile, and abominable offences, which I haue done against thee. which are so burthensome vnto my poore soule, that my poore diseased conscience begins to shake vnder it: and I am altogether destitute of any meane to support the same, or to ease me therof, but onely thy death and bitter passion, O Iesus, who camest into the world to call not the righteous, but sinners to repentance. O Lord, I am a sinner, a grieuous sinner, and doe bewaile my hainous offences, and am most sory for my sinnes, which are so vile, and the burthen of them so intolerable, that when I turne mine eyes but to the beholding of them a far off (making but light reckoning of them) I am by and by stricken with so great dread, that I am driuen to most heauy sighs and grieuous groanes, thinking my life an enemy to mee, wishing the beginning of my dates had beene the date of my departure out of this miserable world. But, most sweet Lord, when I note them perfectlie in my mind, and take (as it were) a strict account what the deeds of my youth haue beene (being indeede most lewd,

moſt euill, moſt vile and ſinfull) what terrour do I ſuffer in mind, what anguiſh, what dolor do then open it ſelfe to ſwallow mee vp, what griping griefs do torment my conſcience? in ſo much as I am at the pits brinke of deſpaire, wauering in minde to and fro, ſeeking reſt, but lo (Lord) vnquietneſſe of mind oppreſſeth me ſo ſore, that conſidering with my ſelfe what I am, much vexed. But when I looke into the time to come, the time wherein all mine offences & faults ſhall bee manifeſted, and laid to my charge, & that death is the iuſt reward for my ſo manifold iniquities, Oh then whither ſhall I flye, thinke I? whither ſhall I conuay my ſelfe? who ſhal ſaue me from thy iuſt iudgements? Oh Lord, I am euen at my wits end, wiſhing for death, and end of my dayes, and yet then the feare of the torments of hel fire ſo ſtriueth in me to the contrary, that I quake at the remembrance thereof. And when I couet to liue longer, and ſee more daies, and therwithal conſider, that my life hath beene (euen from my birth) giuen and inclined ſo greedily to ſinne, and that it is the cauſe of my preſent miſery, I then loath and abhor my longer con-

tinuance here, fearing leſt the aptneſs of my corruptible fleſh (by the daily rebellion thereof againſt the ſpirit) ſhould heape greater plagues vpon my poore ſoule. What ſhall I doe Lord, feare & deſpaire thus oppreſſing me on all ſides? Will hope and comfort hath left me, onely griefe & ſorrow remaine: the knowing not to whom to flye for ſuccor, nor to whom to make my moane. If I ſeeke to man, I know his ſtrength, policie, wiſedome and comfort, to be vaine: his nature inclined to weakeneſſe and wickedneſſe, as my neede in him to be no helpe. And ſeeking in my worldly meanes for pardon of my tranſgreſſion of my ſin, I acknowledge it altogether trauſitory, ſuſpitious, & to no purpoſe: vnleſſe it be to renewe & increaſe my griefe, for leauing & ſeeking ouer the true and onely meanes of my deliuery, ſeeking to acquaintance ſhew of aide, I aggrauate my ſinne ſo much the more. Therefore, O my good GOD forbid that euer I ſhould ſeeke for pardon, but onely of thy ſelfe, whom moſt grieuouſly I haue offended. To thee, to thee, I fall proſtrate, euen in heart, ſweet Jeſus, the onely Phyſitian of all ſick ſoules: in whoſe power conſiſteth the alone for-

forgiuenesse of sinnes, be they neuer so many or so great. I come, I come, though altogether ashamed, vnto thee my Sauiour Jesus Christ, who hast promised to be a mediator for the penitent vnto God thy Father. Sweet Jesus let me taste of thy goodnesse, in obtaining pardon for my grieuous sinnes. It is thy property to cal home such as wander and goe astray, and to traine them vp in new waies: be their sins as red as scarlet, thou hast said thou wilt make them as white as snow, and were they as purple, thou canst make them as white as wooll. Oh most sweet promise, Oh comfortable saying, Oh voice of heauenly consolation, wherby I am comforted, wherby I am reuiued: yea, now is my conscience lightned: yea, now I haue found the true and onely physician of my long diseased poore soule, euen thy selfe, sweet Jesus, who hast called me. I come, I come: Lord stretch forth thy hand and receiue me: giue me perfect hand fast of this most comfortable saying of thine, let me enioy the true working of this most singular medicine, thy death & bitter passion, who suffered st for our sinnes, and camest to take away the punishment

due for our transgression, and to call vs to repentance, without the which there is no hope of remission of our sins. Thy mercy is infinite, thy loue vnsearchable, and wisdome incomprehensible, whereby thou callest vs whereby thou louest vs, and whereby thou guidest vs. And euen of meere loue which thou hast to the saluation of my poore soule (whom thou wouldst should rather conuert then perish) thou hast stirred vp in my hart a loathing of my sin, wherein I haue walked, and which I haue imbraced euen with greedinesse. Oh that I were as ready to come, as thou to call: so willing to leaue and giue ouer the fulfilling of vnlawfull desires, as thou art to saue me. Then should sin no more dwel in me, nor I in it: but should enioy thy continuall fauor, and rest vnder the wings of thy mercy for euermore: O Lord I humbly beseech thee that as it hath pleased thee to stir me vp at this time to repentance, & hast called me from the wildernes of wickednes, from deep despaire: so to place me in the pleasant fields of vnitie, truth, and godlinesse. As thou hast pluckt me out of the clawes of Satan, so vouchsafe to hold me vnder the shadow

bow of thy wings, and imbrace mee with the armes of mercy, that I run no longer after the vanities of this world, nor yeeld to the ungodly motions of the flesh, that my mind being free from all sinfull cogitations, I may keepe my soule an undefiled member of thy Church vnto my liues end, in faith, in loue, in feare, in humblenesse of hart, in prayer, in the true seruice of thee, & in all dutyfull obedience vnto thy diuine will for euermore. And although, till thine appointed time, this miserable vale must be my continuing City, and that I must be diligently to serue this world according to the necessity of worldly causes, as thy prouidence hath assigned euery man to exercise his vocation: yet grant that my mind may be continually conuersant in heauenly things, & that though my body wander in earth, my soule & spirit may haue their perfect being & abiding, by vnfained faith, in heauen, where thou sittest & raignest for euer: That so after this mortall & corruptible life ended, I may inioy heauen indeed, among the residue of thy Saints, and with them sing laud & prayse vnto thee, world without end, Amen.

O Lord Increase our faith.

Another very necessary and godly prayer to be said at all times, of every Christian man feeling in himselfe the burthen of sinne, and any kind of worldly affliction, as sicknes, enemies, want, or other aduersity.

Oh gracious God, Oh Father of mercy & wonderfull louing kindnesse (who art the stay of my life, the light of mine eyes, the health of my body and strength of my lims) according to thy wonted loue and fatherly affection, vouchsafe to looke vpon me, whose life is fraile, & whose estate is most miserable. O Lord, there is no righteousnes remaining in me, but I am within festered with the corruption of sin: and without, most shamefully polluted with al iniquity. Now O Lord, inasmuch as I confesse, that there is no part of my body free from abhomination (miserable wretch that I am) my conscience accuseth mee, that I haue passed my most sinfull daies in the sendesse running forward to all fleshly desires, and that I haue

wilfully (like a most disobedient, and stiffe-necked wretch) cast the most sacred, sweet and comfortable treasure of thine heauenly counsell behind my backe.

Yea Lord, I cannot but confesse against my selfe, that I haue deserued thy iust iudgement, the rodde of sharp correction, so that (if thou deale according to my deserts,) thy Iustice must needs condemne mee, and thy chastisements I cannot beare, but shall bee vtterly destroyed, and quite and clean rooted out of the land of the liuing. This; Oh Lord is my reward, if thou deale with mee as I haue deserued: yet O mercifull God, one thing is my comfort, namely, that although thy iustice be sharpe, and too heauy and intolerable for flesh and bloud to beare, thy mercies are great and manifold, and thy fauour great and infinite: And therefore of meere mercy thou hast said, that thou delightest not in the death of a sinner, but desirest rather that he conuert and liue, whereby sweet Lord, I see that thou art ready to pardon me: & therefore after my long going astray, to thee the fountaine of my saluation, in all humbleuesse I here prostrate my selfe

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in ardent zeale and desire to be refreshed with the sweetnesse of thy most comfortable promises again, who callest me most louingly, saying: Come vnto mee thou that art laden, and I will refresh thee. Hereby, sweet Lord, my silly soule is mooued to thirst after thy sauing health, and to bee refreshed with that liuing fountaine, which giueth all those which are in aduersity and affliction of spirit, most sweet consolation and comfort againe. Wherfore heare me, heare me (O gratious God) and satisfie mee according vnto thy wonted goodnesse, and as thou art mercifull, euen so for Iesus Christ thy deare sons sake deale fauorably with mee. For Lord, thou knowest that I am but flesh, wherein abideth corruption, frailty and pronenes to doe those things which thy spirit abhorreth, & that as long as this body must wander here in this vale of vaine desires, the spirit (which desireth contrary to the flesh) must needs be hindred and letted from the performing of those good things which please thee, and the flesh and the will thereof ouerrule so farre, that naturall blindnesse draweth the outward man to many noisome & vngodly attempts,

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and causeth it to groueil in the puddle of ignorance, whereas yet thy spirit resisteth as a most comfortable guide to wisedome and knowledge, whereby ariseth a continuall conflict betweene the flesh and the spirit: the flesh hauing many and sundry procurements, as the world and Satan to pricke it forward to worke iniquity, ministring many impediments to the spirit, to keepe the same from working that which tendeth to the saluation of my poore soule: insomuch as here in this world is no true rest, no true comfort, but daily assaults of mortall & most cruell enemies. But sweet Lord, consider that I am but dust, in respect whereof I am ready to doe euill, and slow to doe good: And for Jesus Christ thy deare Sonnes sake, vouchsafe to deliuer me from all the snares and temptations of Satan, couer me with the shadow of thy wings, & let thine holy arme be my protection to defend and saue me harmeless from sinne, and from the punishment due for my former euill and corrupt life. Let the light of thine holy Spirit, reueale vnto me the way of truth and celestiall happinesse, that the same from henceforth may be my

shield

shield and buckler, whereby I may withstand and faithfully resist the furious assaults of satan and his wicked ministers: and that no maner of euill approach neere vnto mee, as I haue deserued. O Lord strengthen me & increase my faith: haue regard vnto me, that as I haue offended thee & deserued many & great punishments for the same, so I may now tast of thy pardon in Christ thy beloued Son: & that thou for his sake wilt mercifully remoue all plagues and afflictions so farre from me, as may stand with thy glory, and my comfort, and vnfained reformation. And although I haue worthily deserued many euils as enemies in iustice to rise vp against me, & the wicked to deuise and intend matter to bring me into discredit with the godly, and vtterly to ouerthrow me, let thy tabernacle yet O Lord, be open to receiue me, wherin I may bee defended against their cruelty. And although I haue iustly deserued to be depriued of all my friends: to liue destitute of help in my greatest need, to be afflicted with the want of all necessary things, and to be throwne downe to the depth of all distresse, to bee ouerwhelmed with such

such calamity, that all the world might iustly forsake me, & in most despightfull, disdainfull and opprobrious manner, shake their heads at mee, reuile mee, and say, Fie on thee, fie on thee; & that in all these afflictions of mine, thou iustly with-hold thy helping hand, and leaue me comfortlesse in a most desperate estate: I haue (yet) nothing to say against thee, but humbly to flie vnto thee, praying thee not to deale so with me: but where thou seest my sinnes to be great, looke vpon that immaculate Lambe, thy deare Sonne, and call to minde the promise that in him thou hast made: that were my sinnes as red as Scarlet, through him they should be reputed as white as snow. Lord deale not in rigour with me, let thy mercy, and not thy iustice pearce the clouds, and giue mee comfort: and refresh mee a most wretched sinner, with the sweet dew of thy holy Spirit, which is the vnspeakable comfort of thy children, and which beareth witnesse in their hearts that thou hast forgiuen their sinnes in Christ, and chosen them to saluation, hauing for his sake promised, that thou wilt bee our Father, and wee shall bee thy children. And as a

most

most louing father, vouchsafe vnto vs those things which thy heauenly wisedome shall thinke most meet and conuenient, whether it be vnto me in this transitory life, health or sickenes, riches or pouerty, or whatsoeuer else may make most for my saluation: and let me not lacke such things as are necessary for the maintenance of this life, and wherby I may be able to pay to euery man that which I owe vnto them, and that I defraud no man, but be rather helpfull to all, so farre as I may. And forasmuch (Oh Lord) as nothing can be prosperous vnto me without thy blessing, poure downe the dew of thy fauour, and feede me in such sort, that being replenished, I may be thankfull to thee, and helpfull to them that want. And for that thou hast commanded vs to pray for things necessary, Lord direct mee, and direct my prayers, because flesh and blood (fraught with corruption) cannot rightly discern what is wanting, but couets those things that are contrary to thy good pleasure, I most humbly (for Jesus Christs sake) beseech thine omnipotency to deale with me in things of this life, as shall seeme most to thy glory, that I may at thy

hands

hands enioy all things necessary in this life, to the finishing of a godly, peaceable, & comfortable course here to thy glory, & my soules health: that after the same ended, I may, with all the rest of the mysticall body of thy Son Iesus Christ, for his merits, inioy after this life eternal saluation.

O Lord increase my faith, forgiue my sinnes past, and from henceforth direct me in holinesse and righteousnesse all the rest of my life, Amen.

A short Praier for him that is afflicted in conscience for his sins.

O God (whose property is euer to haue mercy: yea, whose mercy is infinite and loue incomprehensible, and who hath no delight in the death of a sinner) looke fauourably vpon mee, who haue so deeply offended thine heauenly Maiesty, that I confesse nothing but condemnation due vnto mee for my manifold iniquities. My conscience accuseth mee, and mine heart bewrayes my disobedience, being but a cast-away, vnles it may please thee for Iesus Christs sake to turne away the plagues which I haue iustly deserued

ſerued for the ſame. Lord ceaſe to be angry, and according to thy mercy, not in iuſtice deale with mee. And although I haue hitherto followed (euen with greedineſſe) that which I ſhould not: yet for thy Son Chriſts ſake, giue me now grace to folow and imbiace that which thou commanderſt, in thy Sonne Jeſus Chriſt, vnto my liues end, Amen.

A Prayer for a competent and neceſſary liuing.

The God aboue vouchſafeth ſtore,
To him in faith that prayeth therefore;
But for his gifts who thankleſſe run,
Their wealth ſhall waſte as ſnow in Sun.

The Motiue.

ALthough thy ſtore increaſe, and ſo greatly multiply, that thou be faine to inlarge thy Roomes to beſtow thy fruits; yet thinke thee not diſcharged of this moſt neceſſary exerciſe of prayer, but ſo much the more bound thereunto, for it is not the increaſe of fruits, the labor of the hands, or ſtore of wealth, that maintaineth the life, and feedeth thee, vnleſſe it bee ſeaſoned with the

word of God, who preſerueth all that faithfully truſt in him.

Thou canſt not liue with bread only (that is, with thinges neceſſary for the body) but by the word of almighty God, the ſoud of the ſoule. And yet we are not onely licenſed and permitted, but moſt louingly called to come vnto our heauenly father, for whatſoeuer wee want. *Iacob* prayed for food and apparell, and obtained it with abundance. God ſeeth before we aske, what wee want: yet to ſhew our duteyful obedience, and to acknowledge our helpe to come from him, we muſt proſtrate our hearts before him in faith: asking, and he will giue, knocking, and he will open: ſeeking, and we ſhall ſurely find what is neceſſary for vs. We ſee, that God of his meere mercy feedeth the fatherleſſe, vouchſafing vnto them, all good things to the ſuſtaining of life. Wherefore what ſoeuer thou be, whether thou be rich or poore, pray faithfully, vſe the gift of God thankfully and reuerently, and thinke not that thy friends can help thee, or labour auaile thee, without the bleſſing of God: whereby, enioying foode and apparell, be therewith content, and in any caſe deſpaire not in pouerty: for the prouidence of God is great, to giue food

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and things necessary to such as trust in him. And it is not dainty fare that feedeth so much, as the trust in God can relieue with a small and simple diet: as doth appeare in the first of *Daniel*, by them that were so wel repleniſhed, with pulſe and water: and contrarily, many times wee see the rich, for all their superfluity sent empty away.

There was neuer any forsaken that trusted in God, were their store neuer so small: nor any, were their abundance neuer so great, that prospered vnto the end, without the mercy of God. And therefore be we poore, or rich, wee must depend vpon God, that giueth and taketh away.

The Prayer for a competent liuing.

O almighty God, & louing Father, who of nothing hast created all things liuing: thy prouidence is so great ouer them all, that thou suffrest not the most vile or simplest of them to perish for want of food, things requisite for them: but, seeking the same at thy hands, thou giuest it them in due season, euen to the rauens and all things liuing: and by thine in-

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searchable wisedome hast appointed to euery liuing creature an abiding according to his kinde. But such was thine vnspeakable care of man, that thou hast created him to thine owne image, and made him as a king and gouernour ouer all the rest of thy creatures, which thou hast set & appointed vnder him: which are so far inferiour vnto him, as where thou hast planted in him reason, wisedome and gouernment, in them brutishnesse, being altogether vnreasonable: & where they liue and haue their being vpon the tops of cold mountaines, in deserts, vpon hils on high, and vallies below, and in sundry other vncouth and vnknowne places, where tempest and heat, harmes and cold, and other continuall dangers oppresse them: thou hast giuen & prouided for man, houses, castles, & townes, to preserue him from the force of windes, tempests and stormes, and from the assaults of wilde beasts of the field (in the night and darknesse) quietly to rest. And, although borne naked, thou giuest him rayment to couer & to cloath him, heardes to his vse, and oyle to make him a cheerefull and glad heart, and ioyfull countenance. Besides all

this,

this, of thy meere goodnesse, thou hast giuen him the beasts of the field, the fowles of the ayre, and fishes of the Sea, to bee his food and sustenance. Yea Lord, such is thy fauour toward man, that all the rest of thy creatures thou hast ordained for his vse & service. Oh sweet Lord, such is thy loue towards man, that thou hast most miraculously prouided for him: and yet not for all alike. For it hath pleased thee to make some rich, and some poore, some thou exaltest, some thou keepest low, some to liue at ease, some by labour: and yet none liueth without thy prouidence. And I among the rest of thy poorest creatures doe acknowledge my selfe greatly bound vnto thee, for helping mee hitherunto. And as thy silly creature, & worke of thy hands, I humbly prostrate my selfe in hart, beseeching thee fauourably to looke downe vpon my necessity, and grant mee whatsoeuer thou seest necessary for me, euen a competent & necessary portion here: not ouermuch, lest I waxe proud and dissaine mine inferiors: and if it be thy will, vouchsafe vnto me not ouer little, lest vrgent necessity driue mee to ouermuch care, and ouermuch care

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carry me to vnlawfull meanes, and so I run headlong into thy displeasure. But fill my basket, & bleſſe my ſtore. O Lord, that I may enioy at thy merciful hands ſufficiency for my reliefe, & for reliefe of ſuch as thou haſt committed to my gouernment. And forasmuch good Lord, as all my induſtry, carke, care, and trauell, cannot any way further, relieue, or ſatisfie me in my neceſſity, vnleſs thou vouchſafe thereunto good ſucceſſe: for thy mercies ſake, bleſſe me in all my affaires: bleſſe my fruits in the field, my cattell, and all other things belonging either to my ſelfe, or any other thy ſeruants, that by the fruits thereof, I and they may be relieued.

Bleſſe the workes of our hands, that they may proſper: bleſſe my ſenſes, that they waxe not dull, but be alwayes capable of ſuch things as belong vnto my vocation, that I may effectually execute the ſame, both according to thy lawes, and truth of that which I take in hand, that I deceiue not (neyther by mine ignorance, or negligence) thoſe that put me in truſt but by truth in my calling. I may be able to liue and paſſe through the hardneſſe of this world, and be rather

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helpfull to the poore, then burthensome to the rich. Oh Lord, bring it thus to passe: for without thy blessing and fatherly furtherance, I cannot sufficiently execute, neither can that prosper, whereupon the whole estate of my liuing or maintenance dependeth. Wherefore (good Lord) guide my hands and blesse mine vnderstanding to the prosperous execution of all things concerning my vocation, that I may get those things which may bee sufficient for my reliefe, and maintenance of me and mine, to the profit of my neighbours, and glory of thy blessed name. And whatsoeuer doth happen vnto me, pouerty, or riches, make me (good Lord) of a patient, contented, and thankfull minde: that in aduersity I runne not headlong into such meanes as are vngodly, neither in prosperity waxe the prouder, but wait thy good pleasure in them both, with thankfulnesse: and euermore liue in thee and by thee, and in the end raign with thee in heauen, where thou sittest as author and giuer of all good things: grant vs this for thy Sonne Iesus Christs sake, to whom with thee and the holy Ghost, be all praise for euer, Amen.

O Lord increaſe our faith.

A ſhort Prayer for a competent liuing.

O God my God, thy loue is great, & the care of thy creatures ſuch, as thou haſt promiſed neuer to ſuffer the leaſt of them, that depend on thée, and ſéeke their reliefe at thy hands, to periſh, or to want things neceſſary for them: Wherefore, O Lord I thy ſilly Creature, being of my ſelfe poore, and altogether vnable to paſſe through this wretched & hard world doe in all humility and obedience, proſtrate my ſelfe before thée in the name of thy Sonne Ieſus Chriſt, beſéeching thée that it may pleaſe thée to afford me thoſe things that are neceſſary for me, as meat, drink, and all other things expedient for the ſuſtentation of my life here: that neither ouermuch pouerty oppreſſe mée, nor that I bée driuen to vſe meanes contrary to thy lawes. For as thou art of abilenes & power, ſo art thou of will to helpe the poore, to relieue the oppreſſed, to comfort the afflicted, to raiſe the lowly,

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and to aid the needy: and therefore (sweet Lord) I humbly crave thy assurable and towards me, to bless my store, and replenish my basket with thy blessings, that I may be able to live in thy faith, feare and love, and bee out of the depth and danger of all men, through Jesus Christ, Amen.

O Lord increase our faith.

A prayer necessary before the hearing of the word of God.

Attend vnto the Gospels light,
Here it, and reade it, and liue vpright,
It is the light and candle cleare,
That brings vs all to heauen heare.

The Motiue.

COnsider when thou hearest the word of God preached, it doth but as it were beate thine eares, and tendeth no further benefit, vntil, by the working of Gods holy Spirit) it be inwardly reuealed vnto thee, & setled in thee, For God speaketh vnto vs by two means, namely by the preacher whom he sendeth to teach vs, and by his holy spirit, whereby his doctrin is so setled in

our hearts, that we inwardly enioy the true benefit thereof. For without the helpe of the holy Ghoſt, the voyce of the Preacher vaniſheth, and the hearers profit nothing at all. Saint Iohn ſaieth, that he that knoweth God, heareth his Word, but hee that is not of God, heareth it not. Whereby the Spirit of truth is diſcerned from the ſpirit of error: The Word of God is liuely and effectuall, and pierceth more then a two edged ſword, entring euen vnto the diuiſion of the ſoule and ſpirit, &c. Wherefore pray that as the Lord ſendeth his meſſengers to ſhew his will; ſo you may both heare it, vnderſtand it, and purely liue thereafter: Pray for Faith, for without faith, the hearing of the Word profiteth nothing: but it is ſeed ſowne in dry ground, that cannot bring forth fruit: Wherefore let vs be as good ground, which is watered with the dew of a conſtant beleefe of that which we heare: that the Word of God which is now Preached amongſt vs, be not as ſeed ſowne in vaine. The Lord make vs all fruitfull hearts, dutifull followers, and plentifull bringers forth of the fruits of his word.

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A Prayer before Sermon.

VOuchsafe Oh mercifull God, to open the closet of my dark vnderstanding, that thy Word may enter therein, and be so receiued of mée, as that Ignorance, the mother of disobedience béeing thrust out, heauenly knowledge may enter in, & haue perfect abode in the bowels of my heart. Giue me grace (Oh Lord) that the séede of truth being sowen in my heart, may take déepe roote, and bring forth to the comfort of my poore soul, sixty, an hundred, and a thousand fold. And let thy spirit so rule the lips of this thy seruant and Minister, as that hee vtter nothing but the word of life, with such boldnesse, as neither feare nor affliction stoppe the frée passage of the same, that wée thy flocke may waite for the same, and more and more desire and loke and picke the crummes that fall from thy table. Send such and so many labourers (O Lord) into thy harnest, as may be both painefull, faithfull, and able to gather by little and little the dispersed sheaues of the Church, that are appointed to be receiued into thy celestiall barne. And

banish from this wholesome worde all such as are not sent from thée, and come not truely to edifie, but rather to reape their owne gaine: making as it were merchandize of thy worde, teaching, in stead of truth, the traditions of men. Lord vouchsafe at this time grace into the lippes that now are to sound forth and declare thy will, and grace into our hearts that are present to heare it: that he by teaching truely, and we by following effectually, may through Christ, obtaine at thy handes remission of our offences past, light in stéd of darknes, peace for trouble, and heauenly happinesse in stead of worldly felicity: that tasting the swéetnesse of celestiall, comfort, we may despise terrestriall, and after this life ended enioy the perfect ioyes of eternall glory, through Jesus Christ our Sauiour and Redéemer, Amen.

O Lord increase our faith.

A prayer after the word preached.

The Motiue, or Preface of this Prayer.

NOw we haue receiued the benefit of hearing of the Word of God, the fruits wherof do tend to the perfe-

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tion of a godly life, and a godly life is the way to eternall life in Christ our Lord; let vs with all diligence imprint within the closet of our harts, the gladsome and most comfortable tidings which we haue receiued at the mouth of the messenger of God, & with a perfect faith lay vp the same in our vnderstanding and remembrance; lest that forgetting the same, and neglecting the exercise of a godly life, we be taken away as trees that beare no fruit, and cast into the fier. Let vs therefore pray that God would vouchsafe to send his holy Spirit the comforter, which may retaine the good tidings of the Gospel in our heart; whereby we may appeare as trees bearing good fruits, and so bee preserued vntill the comming of our Lord Iesus, who will then receiue vs, and set vs in the inheritance which he hath purchased for as many as beliene in his word.

The prayer.

O heauenly Father, thou hast not onely vouchsafed to make vs to thine owne Image and likenesse, but also to send thy Sonne Iesus Christ into this World for our saluation;

and haſt by him not onely giuen vs knowledge of thy diuine will héere on earth, and left it for our learning, but alſo freely taken away our ſins, & ſet vs downe the perfect rule to direct all our actions and dooings by the ſame. Which yet neuertheleſſe continueth hard and darke to ſuch, as neither by thy grace haue béene enlightened, nor by the preaching of ſuch as thou haſt ſent, béene taught; which alſo is of no effect without thine eſpeciall grace, working to the true ſetling thereof within the bowels of the inner man. For Lord, although we heare it with our eares, wee cannot conceiue it in our hearts, nor ſhew it in our conuerſation, without the eſpeciall working of thy holy Spirit within vs. Greatly are we therefore bound vnto thée, Oh Lord, for vouchſafing vs to liue in this time wherein darkneſſe and ignorance is ſo much defaced, ſuperſtition ſuppreſſed, and thy truth (the word of life, the ſéed of our ſaluation) ſo bountifully diſtributed throughout this our Country, to our vnſpeakable comfort, and great terror of ſuch as hate thy truth. Lord wée yéeld thée humble thankes, that it hath pleaſed thée to féede vs at this time with the whole-

wholesome bread of life, the heauenly Manna, the word of eternall trueth: which as we haue heard with our outward eares, so grant vs to be replenished inwardly, and fed at full, that we may loath and abhorre all things which are not of the true Table of our saluation, the Gospel of thy Sonne Iesus Christ.

And forasmuch (O mercifull God) as we may heare and not perceiue, and reade and not vnderstand, without the light of thy holy Spirit, guiding and instructing vs: I humbly beseech thee to inspire our hearts with a true vnderstanding of that which this day wee haue heard, by the Messenger and preacher of thy word. And grant that it may so worke to the amendment of our liues, and the increase of faith, feare, and loue of thee, that it may continually abide with vs, & (to our comfort) effectually worke in vs vnto our liues end: and that we may accept the same at the mouth of thy Messenger, as deliuered euen by thine owne heauenly voyce, as indeed it is, so long as it differeth not frō thy holy word and Gospel, giuing all the praise and glory vnto thine owne selfe. For he is but a minister to declare thy will vnto

vs, who art the ground: and thy word the ſéed, which being ſowne in our hearts by the Miniſter, may not onely take ſome rwte, but grow vp effectually, to our comfortable education and learning. And giue vs grace (Oh heauenly God) in this ſo pernitious a time of ſects, ſchiſmes, & dangerous controuerſies, that we may beare conſtant hearts, carefull and denote mindes to the truth, auoiding (with diligence) the perſwaſions of ſuch as ſéeke to ſet vp ſuperſtition, & maintaine errors, and vntrue doctrin, and as the Niniuites at the preaching of Ionas repented their ſin: ſo giue vs grace not only for a time, but earneſtly tobe waile our manifold offences, & woorkyeleaue to fulfil the truth of thy Lawes, to the ſaluation of our poore ſoules. Let not Satan (ſwéet Lord) at any time wreſt thy truth ſowen in our hearts neither let him nor his miniſters preuaile in ſowing tares, cockle, or darnell among the Goſpell, as they continually ſéeke and deſire to marre the harueſt of thy good fruits. And though they be few (by reaſon of our owne corruption) which we haue gathered by the hearing of thy word, yet (ſwéet Lord) vouchſafe to increaſe them,

them by vertue of thy holy spirit working within vs. And let not our desire of serving thée, bée either choked, or snared with the vnlawfull desires of this most wretched world: but that we may rightly & truly discerne the truth from false doctrine, and may vnderstand who are the true Ministers, with earnest attentiuenes vnto the vttearance of thy will by them: carefully and warily auoiding the counterfeite barking of such as speake for their owne benefit, hauing further respect to thir owne pleasure, profit, and commodity, then to the edifying of our poore soules. Thess thou resemblest to Wolues, taking vpon them (vnder the shadow of simplicity, and fained shew of innocence) to guide thy flock, being indeed most detestable hypocrytes and deuourers of thy sheep. Whom I beseech thée cut of from that godly and diuine function and office of preaching, that thy truth being at all times purely vttered by good & deuout Pastors, we thy poore flocks, may for euermore be truly edified, and continue within the hurdles of sincere conuersation and godly liuing, to the praise of thy holy name, and to the attainment of our heauenly inheri-

tance,

ſance, for thy Sonne Ieſus Chriſts ſake, Amen.

O Lord increaſe our faith, and make vs euermore attentiue hearers, true conceiuers, & diligent fulfillers of thy will.

A ſhort prayer after a Sermon.

O Thy gracious Lord, of thy bountiful goodneſſe thou haſt (through thy Sonne our Sauiour) ſent for our learning and vnſpeakeable comfort, the word of truth, the Goſpell of our ſaluation, which none can learne but by hearing, and none can Preach vnleſſe he be ſent: I humbly beſéech thée therefore to giue me thy grace, that as I haue heard thy word at this time by thy Miniſter and Meſſenger, ſo I and all the hearers may bée able perfectly to retaine the ſame in our harts according to thy heauenly will, vnto our liues end, Amen.

O Lord increaſe our faith.

A thankſgiuing to God for his benefits.

Bleſſe thou the Lord that giueth bliſſe,
Bleſſeth him that thankfull is;

But

But he, the thankleſſe doth deſpiſe,
And liſteneth not vnto their cries.

BE thankfull vnto almighty God for all things, in the name of our Lord Ieſus Chriſt, who hath left vs a prefect pattern of thankfulneſſe, by his continuall lifting vp his eyes to heauen, giuing thanks vnto his heauenly father for all things. By whoſe exsmple, wee are taught to giue continuall thankes, as a teſtimony of our good wils for his benefits beſtowed vpon vs. Let vs pray alwaies; let vs alwaies reioyce, & without ceaſing giue thankes, for it is the will of God the Father, in his Son Ieſus Chriſt towards vs. *S. Auſten* briefly in this wiſe exhorteth vs to bee thankful, namely, hartily to ſay, God be thanked, which is but ſhort, yet not ſo ſhort as ſweet (no doubt) in the noſtrils of his heauenly Maieſty, and an acceptable ſacrifice, if it proceed from a truely thankful heart. *Chriſoſtom* alſo willeth vs to giue thanks vnto the Lord, & to bleſs him, yea, although euill chances happē vnto vs, and then ſhall thoſe euils bee taken away: and on the contrary, it muſt needs follow, (he ſaith) that if proſperous things happen vnto vs, and we continue vnthankfull, our proſperi-

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ty ſhall be turned into aduerſity. So pure a balme and ſweet odour is giuing of thankes, that the Lord takath it is a moſt acceptable recompnece for al his benefits. Which ſince we cannot otherwiſe deſerue, let vs continually ſay, The name of God be praiſed, and that not with tongue onely, but from the depth of the heart. For it is a crime ſometime vſed of the wicked, who haue their reward with hypocrites But bleſſe the Lord in faith, and thou ſhalt be bleſſed both in my going out and comming in, both in the houſe and in the fielde, in all things, at all times and in all places. The chiefeſt manner of thankes vnto Gods obedience vnto his will, and to accept with patience whatſoeuer ſhall happen vnto vs; yeelding our ſelues to thy will of him that ſendeth the ſame. For true thankefulnes is not in the tongue, but from the heart, which beeing fraught with vnfained loue to God, tendreth thankes acceptable, though the lippes moone nothing at all. Yea for the outward teſtimony of our thankefull mindes, let vs openly giue praiſe and thankes vnto him that giueth all good things.

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The prayer and thankesgiuing to God for his benefits.

O My God of vnspeakeable mercy, and father of marueilous louing kindnes, the onely giuer of good and perfect gifts, who art more ready to giue, then we to aske: hearing before we call, and giuing before we desire, things necessary for vs; I yéld thée humble thankes for thy continuall fauour and kindnes towards vs thy poore creatures; for whose saluation, when we were lost, thou wast contented euen of thy méere loue to send thine onely delight into this world, thy Son Iesus Christ, taking humane nature vpon him, & abiding the most bitter pangs of death vpon the crosse, to redéeme vs againe into thy fauor, which by our disobedience was lost, to bring vs from darknesse & the shadow of death (whereunto our blindnes had brought vs) into the light of truth, to restore vs from ignorance and error, to wisedome & knowledge, then the which a more precious gift could not haue bin bestowed vpon vs, poore wretched creatures. What greater comfort, what greater ioy, what

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greter benefit could thy diuinity haue bestowed vpon silly man, then of a cast-away to make him a saued soule: of a lost Sonne, the childe of God: and of a poore banished wretch an inheritour of the kingdome of heauen? Lord, such was thine vnspeakable loue, and the benefit that the obedience of thy Sonne purchased for vs, that if it were possible for vs to yéeld vnto thée as many thanks and praises, as could fill euen Heauen and Earth, and did yéeld our bodies and soules to bitter torments in Hell, in that lake from which thou hast redéemed vs, it were nothing in recompence of the least part of this thy loue in giuing this sacrifice thy Son (in whom was thine onely and whole delight) to pacifie thine owne displeasure, and to purchase thy fauour and loue againe: A thing marueilous, that the offended should séeke attonement with the offender, after so vnspeakable meanes, and yet requiring nothing at our hands, but thankefulnesse and obedient hearts. Lord giue vs thankfull hearts, that wée may yéeld thée all possible praises: which although I cannot sufficiently, yet Lord I yéeld thée thankes euen from the

the bottome of my heart, from the very depth of mine vnderstanding; who hast deserued far more than any man or Angell can by any meanes satisfie, not only in giuing thy Sonne for vs, but in leauing vnto vs a continuall remembrance of the same thine vnspeakable loue, thy Gospell, wherein consisteth the rule whereby we are directed, euen thy Word: Which, although heauen and earth passe & perish, yet shall not one iot thereof (as thou hast promised) diminish or decay, and without the which we should haue continued in our accustomed blindnesse and ignorance. These thy benefits are vnspeakable: yet, sweet Lord, the creating vs after thy likenesse, and making vs after thine own image, deserueth no lesse praise and thankes, where it lay in thy power, to haue fashioned vs after sundry other formes, as of wormes of the earth, fishes in the sea, and beasts of the land, most vgly & most strange, hauing neither knowledg of thy will, sense, nor feeling of thy goodnesse (which is the sweetest comfort in the world, without the which is no true comfort at all nor enioying any quality either of body or minde, which is any thing at all com-

comparable to the guifts which thou haſt endued mankind withall. Moreouer (O Lord) I thanke thée, for all other thine vnſpeakable mercies and benefits continually beſtowed vpon mée: for thy ſéeing, cloathing, & protecting me and mine hitherto, giuing vs all things neceſſary both for our ſoules and bodies. And ſweét Lord, ſéeing that of my ſelfe I am nothing, neither can doe any thing of my ſelfe without thine eſpeciall helpe, for my reliefe and maintenance I humbly beſéech thée (for thy Sonne Jeſus Chriſts ſake) as of thy free fauor and mercy, thou haſt giuen vnto vs thy creatures, all theſe and many other vnſpeakable benefits hitherto, that ſo thou wouldeſt grant the like loue and care towards vs, alwaies hereafter, that we may proſper in our vocations, and goe forward in the daily ſeruice of thée, and through the merits of thy Sonne Jeſus Chriſt, obtaine pardon for our ſinnes paſt, and liue in faith, feare and loue hereafter, enioying all things requiſite for our reliefe, for Jeſus Chriſt thy deare Sons ſake, Amen.

O Lord increase our faith.

A short thanksgiuing for the benefits of God.

I Yelde thée all humble and possible thanks (O mercifull God) for that thou hast not only heretofore tendred the saluation of our poore soules, and by the death of thine only Sonne, redéemed vs from death to life: but dost also continue a tender care of vs, preseruing vs as the apple of thine eye, from the dangerous assaults of Satan; and prouidest for vs all things necessary, deseruing more thanks and praises, then the tong of men or Angels can declare. Accept these my praises and thanksgiuing (O Lord) I beseech thée, and increase in mée a daily desire to praise thy goodnes, acknowledging all and euery good and perfect gift to come from thée, to whom with the Sonne and the holy Ghost, bée all honour and vncessant praise for euer and euermore, Amen.

O Lord increaſe our faith.

A deuout prayer that wee may alwayes haue conſideration that we muſt die : which as it is good at all times, ſo eſpecially in the common plague or ſicknes.

Remember as thou art a man,
So muſt thou die none ſhun it can;
Nothing more ſure, the time vnſure,
Wherefore take heed liue not ſecure.

The Motiue.

Syenus the Phyloſopher hauing knowledge but by the inſtinct of nature, before the publiſhing of the Goſpell, ſaw farther into the miſerable eſtate of men in thoſe daies, then we endeauour to vnderſtand, liuing too ſecurely now in the cleere light of the ſame. For his opinion was, that if wee conſider with our ſelues, what wee are, whereof we are, and what we ſhall bee, we could not but lament our miſerable eſtate. Which ſaying of his was maruellous then when men liued in darknes, but much more maruellous, that it is

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no better conſidered and regarded now, in the time of the light of trueth. For where we ſhold haue greater care to liue well, we liue in wicked ſecurity, where we ſhould haue greater care to dye well, wee fooliſhly thinke to liue for euer, and ſo are we oftentimes taken vnawares: but let vs perſwade our ſelues, and not onely perſwade, but fully reſolue our ſelues that wee ſhall die, and let vs endeauour to make a good end. For a good end excuſeth a bad life paſt, and contrariwiſe, an euill end is a greater argument of an euill life, and eternall death.

Forſake ſinne, and imbrace death willingly, ſo ſhalt thou ſeeme happy in this life, and not vnhappy at the houre of death. In the morning, think not to liue till night, and at night, thinke not to liue till morning, ſo ſhalt thou liue much the more circumſpectly, and bee alwaies ready to die.

Account thy ſelfe in this world but as a gueſt that lodgeth for a night, and ſo departeth in the morning, and as a wandring pilgrim of no certen abode, lift thy minde to God, hauing here no certen City. For if thou liue tenne, an hundred, or a thouſand yeeres, there is no helpe but the graue muſt bee thine end.

end, Bleſſed are they that die in the Lord, wherefore prepare thy ſelfe to die, truſt not thine owne wiſdome; for that will deceiue thee, but in the wiſedome of God that thy hope may be ſure, his ioyes thine, and his goodneſſe thine inheritance.

The Prayer to be readily prepared to die.

O thy God the only giuer of life, & the maintainer and preſeruer thereof, & the life after death, grant me continual due conſideration, that this body of mine is builded vpon a earthly foundation, & framed of the ſubſtance of duſt and clay, which is not durable, the glory wherof vaniſheth like the flower of the fielde, which is ſoone cut downe and withered. The body is the manſion, or rather the priſon of the ſoule, and the ſame ſo fraile, weake, and feeble, ſubiect to ſo many infirmities, diſeaſes, griefes and maladies: yea ſo many cauſes that procure the diſſolutiō of body and ſoule, that death often happeth when we think leaſt thereon, it commeth ſuddenly as the lightning, and taketh vs at vnawares: wherefore

foꝛe grant, Oh God of my life, that I may haue such continuall care, foꝛe-sight and diligent respect vnto the direction of my doings, cogitations, and woꝛds, as I loade not my poꝛe soule so much with the burden of senselesse security, sin and iniquity, that the body (being suddenly entangled with the snare of death) be carried where there is no rest, no ioy, no comfoꝛt oꝛ consolation, but continuall mourning, weeping, and anguish of minde. As the glutton spoken of in the Gospel, who (going on blindly, lowsely, and carelessly, without regard either of thé, oꝛ remembꝛance of his end, in most detestable couetousnesse and all kinde of wickednes) was suddenly taken from his mucke and wealth, (which he had wꝛongfully gotten, and miserably hoꝛded vp denying poꝛe Lazarus the crummes that fell, and were taken from his table) and was carried by the diuell and his Angels into euerlasting and most painefull toꝛments, where was weeping and gnashing of teeth. Oh (my sweet Lord) let not my heart bee blinded with the veile of vanity, noꝛ (nouseled in the delights of this woꝛld) so intangled in the net of concupiscence, oꝛ rapt in the waues of wil-

wilfulnes of mine eſtate, that I be taken as the rich man in the Goſpell, who was taken vnawares from his abundance, and left his riches hée knew not to whom. In ſtead of heauenly contemplation and godly cogitations, (which thou requireſt at all times of ſuch as are thine: but eſpecially at the houre of death) there appeared in him a moſt horrible couetouſnes which thou vtterly abhorreſt: a manifeſt token, good Lord, of forgetfulnes of his end, and an argument that he was the childe of Satan. But thou ſheweſt mercy to as many as conuert and turne to thée.

Oh my moſt louing Father, lighten mine eyes, that I ſléep not in ſin, nor wander in darkneſſe, according to the will of the fleſh, that I fall not vnawares into the dungeon of deſtruction, death and hell, but make mée alwayes ready and willing to come vnto thée, euen with deſire, when it pleaſeth thée to call me, in laying thy hand (by any plague or ſickneſſe) vpon me. Let me not draw as it were backeward, which thou inuiteſt me to the ſwéet banquet of thy heauenly kingdome, as by thy word and Goſpell preached & reuealed vnto vs, which

is an especiall calling of vs: and when I séele my selfe distempered, greeued or vexed with any kind of sicknesse, plague or disease, which is another of thy callings, and an especiall warning that wée must die; or when by course of time in extreame age, wee imagine our end to be néere, But Lord when I am at my daily businesse and labor, when I eate or drinke, when I am in my best temperature and health, in my chiefest yéeres, at all times, and in all places, giue me grace to thinke that death standeth at my elbow, alwaies ready to strike mée, that I sléepe not in sin and security, till the time suddenly come of my departure and so be taken vnprogided, & perish without repentance. Oh Lord, who can perswage himself to liue long and sée many dayes; especially in dangerous & contagious times of sickness, séeing so many examples daily to put vs in minde of death. For in the most temperate time of health, some at their mothers pappes (by humane iudgement likely to liue long) suddenly giue vp the Ghost, some in their youth, some in middle yéeres, yea, and when grauest experience aboundeth, are suddenly most called away

and are no more seene. All which notwithstanding (O Lord) such is the blindnes of our nature, that we think this world a continuall being for vs, and couet euen with greedinesse to see many daies, where we heape sin vpon sin, to the ouerburdening of our poore soules, seldome or not at all thinking to die. But grant my most sweete Lord, that as I desire to liue, so I may haue a great desire to liue well, that I make an happy end, abandoning the feare of death, that the cogitation thereof may dwell in peace within the mansion of my heart: and when it shall appeare neere vnto me, I flye not from it, but may goe forth willingly to meet the same, considering that it is a meane to end my cares, & to begin my ioyes. It is the finishing of my sorrow, and an entrance into a blessed estate, which made thy seruant Paul to say, That he desired to be dissolued from the burthen of his life, and to be with thee, where is nothing but ioy vnspeakable, & contrary, here on earth, nothing but care and woe, which moueth thy seruant Iob to call this life a warfare, and this world a wilderness, wherein is nothing but continuall warre betweene the flesh and the spirit,

daily increase of sinne, and continuall care of vanities. Oh God giue vs carefull hearts to loue thée, while wée liue héere, giue vs continuall feare, vnfained zeale, perfect faith, and godly care to doe good to all men, and earnest desire to come vnto thée, who art the end of all trouble and labour, and the beginning of ease; the end of strife, and the beginning of peace: the end of all misery, and the beginning of all blessednes: the end of death, and the beginning of life, whereunto sweet Lord, grant that with vnfained desire, we may faithfully endeuour our selues to come, where thy Son is gone before to direct vs the way, and where thou sittest to iudge according vnto euery mans workes, making all those that thou findest with the lampe of true Faith burning in their hearts, partakers of the euerlasting ioyes thereof. In number of whom, Oh Lord, accept mée here, and cleanse mée from all my sinnes, that I may appeare among them in the world to come, through the same Iesus Christ our Lord: in whose name I commend my selfe into thy hands, to liue for euer in thee sweete God, Amen.

O Lord increaſe our faith.

A ſhort Prayer to be mindfull and ready to dye.

O God, in whoſe hands conſiſteth the life of al mākind, for thy Sonn Jeſus Chriſts ſake, vouchſafe to giue me grace, , to ſet before mine eies (as a moſt certen marke whereto this fraile body of mine muſt tend it ſelfe) death, which is to the faithfull, the end of paine, and the beginning of pleaſure; the end of miſery, and beginning of bliſſe; but to the ſecure and careles, the end of their pleaſures and beginning of eternall paines: giue me therefore (good Lord) and earneſt deſire of ſerving thē, and leading my life according vnto thy will, that whenſoeuer it pleaſeth thē to cal me, I bee not (through feare) ſtricken with doubt of condemnation, but euen at the laſt gaſpe, through vnfained faith in Jeſus Chriſt, may take and haue raſte of eternall ſaluation, ſo ſhall not death be terrible to me, but rather when it commeth, I ſhall with ioy receiue thy ſaunc, in the name of

of Iesus Christ, mine onely Saniour and Redeemer, Amen.

O Lord increase our faith.

A Prayer for all men, at all times necessary.

Pray thou in faith for each degree,
As God by Iames, *commandeth thee:*
So shalt thou prosper in thy waies,
And live forth many happy dayes.

THis Prayer following, is for the prosperous estate of all men in generall, & hath many branches, very fit to be often vsed of Christians, wherein, they pray not onely for themselues, but they craue things necessary as well for them that are absent, as present, yea, for all men, a thing most commendable & godly. And therefore S. *Iames* willeth vs to pray one for another that we may bee heard of God for the prayer of the righteous availeth much. Loue thy neighbour as thy selfe saith Christ, and pray instantly for all men. Whereby we see, that it is not enough for vs, neither are we discharged, praying only for our selues; but we must pray for all men. Wherein is also included a commandement to pray for

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our enemies, that God will blesse them with spirituall blessings, whereby they may become comfortable to his will, & so decline from their pretended evils against vs, but we should especially pray for all Christians. The sum of our common and accustomed Leturgy.

The Prayer of all men to be said of all Christians.

O Almighty GOD, the Father of all that beleeue in thee, haue mercy vpon vs, who most miserably haue offended thee. Remember not our offences, nor punish vs according to the multitude o our sins. Pardon vs, and spare vs good Lord, whom thou hast redeemed with the blood of thy Son; Direct all our cogitations and actions, that we giue no occasion of thine anger towards vs, for euer mercifully defend and saue vs from sin and all manner of mischiefe, from the crafts and assaults of Sathan, from thy displeasure and eternall damnation. Good Lord, for thy Mercy sake, deliuer vs from darknesse and misbeliefe, from hautiuesse of mind, from malice, enuy, hatred,

hatred, or double dealing, from euill motions of our corrupt flesh, and from all worldly vanities, Saue vs from plague and pestilence, from extreame hunger & famine, from sudden death, from heresie and false Doctrine, and graunt vs alwaies will and ableneſſe to fulfill all thy most godly commandements with a cleane & vpright hart.

Be present with vs (good Lord) in all our troubles, vexatiõ of mind, and at the houre of our departure hence. And for thy mere mercy sake, be thou fauourable vnto vs in the day when wee must giue account of our life past, that we be not rewarded according to our deserts: but by the merits of thy Son Iesus Christ, may enioy eternall saluation. Oh most merciſull and euerliuing God, I most miserable and most wretched sinner here humbly prostrating my selfe before thee, beseech thee to listen to my petitions. Grant vnto thy vniuerſall Church godly & deuout Preachers of thy word and Gospell, that it may daily increase in vertuous & godly gouernment, growing and proceeding from faith to faith, truely knowing thee, and vnfainedly serue thee. Grant vnto thy seruant Charles our King, true vnder-

ſtanding of thy will, and vnto his Counſell, knowledge, and wiſedome, that vnder him, for him, and in thy name they may eſtabliſh good lawes, ſtatutes, and ordinances, for our good and godly gouernment: and vnto all thy people grace, continually to fulfil the ſame. Bee thou (good Lord) his defender in all aſſaults of his enemies, and ſo rule his heart in thy faith, feare, and loue, that hee may alwaies ſeeke to aduance thine honour and glory, deface ſuperſtition, errour and falſe religion, and euer bee able to vanquiſh and ouercome ſuch as riſe vp againſt him or thy Goſpell. Lighten the hearts of all Biſhops, Miniſters, & Paſtors of thy Church with true vnderſtanding, and ſincere knowledge of thy word, that they may not onely in ſpeech, and doctrine, but alſo by their conuerſation & life, ſoundly and ſincerely declare the ſame, and cauſe the ſame to be taught and publiſhed to the edification of all thy people. O Lord, let not ſuch as are put in authority to ſee the due execution of thy lawes, be ſlow, negligent, corrupt, or ignorant therein but indued with grace, wiſedome, vnderſtanding, and boldnes, may execute iuſtice and

maintaine thy truth, without affection fauor or respect of persons. Vouchsafe to indue vs all with continuall good will one toward another, that we may liue all the daies of our life in vnity, peace, and godly agrément, pleasing thée, by liuing according to the rule of thy commandements. Grant vs (Oh Lord) feruent desire to bée where thy Word & Gospell is preached and taught, and indue vs with thy grace to heare and beare away, & not only to heare and beare away, but to exercise the same in our conuersation, that the truth of thy Gospell, which is the fruit of thy holy Spirit may daily increase in vs. And call whom all wandring soules which are carried into blindnes, by the subtilty & procurements of Satane his wicked ministers, following strange gods, & worshipping that, that cannot auaile them, giue them repenting hearts, conuerting their soules. Shew them thy true light, that they séeing it, may by little and little, attaine vnto the perfect enioying of the same. Strengthen all them that haue taken hold of thée by true faith, and pure religion, that they fall not from thence by the detestable shewes of any coun-

terfeit sect, or force of any persecuti-
on. Comfort those that are weak, and
lift vp those that are down, that they
by thée, and thou by them, maist beate
downe, and kéepe Satan vnder our
féete. Vouchsafe good Lord, to giue
succour, help, and comfort, to all such
as are in any kinde of affliction, dan-
ger, necessity or tribulatiõ. Preserue
and kéepe safe all such as labour or
lawfully trauell by sea or land, for the
benefit of our cõmon weale: strengh-
then all women with child, and send
them good deliuerance. Comfort all
them that are sicke, and giue them ei-
ther patience to beare it, or mitigate
their griefe. Giue health and nourish-
ment to all yong children, and grant
them grace to go forward in nurture
and knowledge of thy will. Lord wée
beséech thée to shew compassion vpon
all such as suffer imprisonment, and
giue them deliuerance at thy good ple-
sure. Prouide (good Lord) for such
poore children as are fatherlesse or
helpelesse, consider the cause of all wi-
dowes, & be helpfull to them in their
distresses. Lord haue mercy vpon all
men; forgiue our enemies, and such as
persecute vs; & if it please thée, turne
their hearts. Fructifie those things

on

on earth which thou hast appointed for our vse: and so increase the same, that wee may enioy the fruits therof, with sufficiency for our necessities in time conuenient. And vouchsafe to giue vs grace, to fall downe vpon the knees of our hearts with vnfained repentance of our sins, that we may obtaine at thy mercifull hands, pardon for our offences, negligences and ignorances; and vouchsafe to indue vs with thy holy Spirit, that wee may go forward in daily amendment of our liues, and gouerne the same according to thy will, vnto our liues end, Amen.

O Lord increase our Faith.

A Prayer for the true obseruation of the Commandements of the Lord.

Pray that thou maist fulfill the will
Of him whose hand defends thee still:
And those precepts forget thou not
Which Moses for thy learning wrote.

The Motiue.

BLessed is the man (as saith *Dauid*) that delighteth in the Law

of

of the Lord, and meditateth therein day and night; he ſhall be bleſſed in his goods, in all that he taketh in hand, at his going out and comming in, and in all things. But contrariwiſe, he that declineth from his commandements, and neglecteth them, ſhal be accurſed in all his wayes, and nothing ſhall proſper with him, although for a time it flouriſh in ſhew, the end of the ſame will be euill. And therefore *Dauid* in his prayers (conſidering his owne infirmities) beſought the Lord to inſtruct him in his commandements, ſaying, Make me O God to vnderſtand thy lawes, and I will meditate vpon all thy wondrous works: yea, his delight was in the commandements of God. And *Salomon* ſaith, That he that turneth away his eares from hearing the Law, his prayer ſhall bee abominable. For it is the will of God, that we ſhould keep his Commandements. Pray therefore that God will ſtirre vp in you an vnfained zeale in all our doings and enterpriſes to obſerue the law of the Lord, which none without the eſpeciall help of the Spirit of God, can doe: pray therefore for the aide of the holy Ghoſt, to doe the will of God. But we may not think, that we can performe the law of God

ſo

so soundly, as nothing shall be found amisse in our doings though we be neuer so precise; for then we deceiue our selues For we are all sinners, and therfore what we want in performance of the will of God, Christ is redy with his merits to answer for vs. Yet may wee not be therefore disolute, and careles; but studious in the commandements of God: and for that to performe them to the vttermost, we be vnable, we must craue God assistance to doe it as farre forth as possible we may, and God, will accept the will for the deede.

The prayer for fulfillings Gods Commandements.

OH Almighty Iehouah, God of Heauen and Earth, who hast promised thy selfe euen from the beginning, to bee our Lord and our God, our shield, and our fortresse, our buckler and defence, our castle and refuge; who hast brought vs with a mighty and strong hand, with an outstretched arme, out of the land wherein we were strangers, wherein we liued in bondage, vnder the yoke & tyranny of Antichrist and Satan, into the

the land that floweth with milke and hony of true religion, wherewith thou fedeſt the ſouls of thy faithfull ones, to their vnſpeakable comfort: Grant that as through thy meere mercy and loue thou vouchſafeſt to bring vs into this world, and frame vs to thine owne image and likeneſſe, ſo wee may account thee as our onely GOD, worſhipping none other beſide thee, making to our ſelues none image of any likeneſſe, neither of things aboue, or things beneath, nor to ſeeke helpe at the hands of any (as a GOD) beſide thee: Who, as by thy mighty power thou broughteſt the children of Iſrael out of Ægypt, by the hands of Moſes and Aaron where they were in bondage, where they were continually oppreſſed with ſundry kinds of vexations both of body and minde: So thou haſt vouchſafed to bring vs, and to deliuer vs from a greater bondage, ſeruitude and ſlauery, euen from the power of Sathan, vnder whose tyranny we reſted, and now eſcaped not by any other policy, ſtrength or power, but by the bloud-ſhedding of thine onely Sonne Ieſus Chriſt, who tooke vpon him the death of the croſſe for our ſakes, to bring vs from darkneſſe

nesse (wherein we walked accordinge to the will of the flesh) vnto the true knowledge of thee againe, and to redeeme vs out of the bondage of sinne into the land of righteousnesse, from blind ignorance, to the bright shining day starre of thy heauenly will, who are not only a most louing and gentle Father, but also a most sharpe punisher, and reuenger, who art not only desirous that we should come vnto thee, but art also most zealous ouer vs, least we should seeke or follow any other gods besides thee. Yea, in all our afflictions and troubles, thou wilt that we seeke only vnto thee, and being relieued, to attribute the only meane thereof vnto thy selfe; whereby thou hast promised to be mercifull vnto thousands that loue thee, feare thee, seeke thee, and truly take hold on thee, as their only God; and againe, threatnest vengeance vpon the third and fourth generation of them that hate thee, & follow strange gods, neglecting thy Commandements. O Most God, vouchsafe that we neuer put our feete towards any strange Gods, appeare their help neuer so likely or plentifull; but that it may both now and euer, continue in our hearts, to con-

fesse

fesse both in word and conuersation. that there is none other God beside thée, who art a most gracious and louing father. Haue mercy vpon vs, O Lord, haue mercy vpon vs, and so vouchsafe to direct vs in all our doings, cogitations, and words, as wée may alwaies and in all things, fulfill thy will, without taking thy holy and most glorious name in vaine, by blasphemous spéeches dishonouring the same; Kéepe vs most louing Father, not only from the most detestable sin of periury, whereby thy holy Name is often defaced, and as it were troden vnder foot, as in making it the author of abominable falshoods and lies; but from all friuolous and vaine oathes, which (to the great griefe of thy children, and dishonour of thy name) are most vncomly in the mouth of such as vnreuerently & rashly vse it euen in common spéeches, without any vrgent cause, whereby they fall into the most hainos sin of taking thy most glorious Name in vaine. Oh Lord forgiue vs, and grant that wée may vse such a reuerent manner, and godly order, in triall of matters of controuersie, as we may be alwaies true followers, and not abusers

ters of thy name therein. And forasmuch as thou within sixe dayes didest finish all things in the beginning and in the seuenth day didst rest from the same labour, commanding vs to obserue the sanctification of the same for euer, and to rest from all labours, trauels, and worldly businesse: and not onely our selues, but all other whom thou hast committed vnto our charge, as Seruants, Oxen, Asses, and such like. Grant that we may not onely lay aside all worldly cares and busines on the Sabbath day, resting our wearied members; but may in all things sanctifie & kepe it holy, with godly exercises, diuine prayers, and heauenly meditations, with carefull & diligent regard to the auoiding of all wanton pastimes, foolish & vncomely exercises, & vnlawfull practises, whereby often times, the affection being moued to impatience, powreth forth choler, to the dishonoring of thee. Let our conuersation be altogether modest, mortifie our owne desires, wholly applying our selues not only on the Sabbath day, but all the weeke, yea, all our whole life, to the seruice of thee, to the honouring and glorifying of thy name, to the benefit

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of our ſoules, profit of our neighbors, and due reuerence to our Parents, whom thou haſt commanded vs to honour, loue and obey, as the inſtruments of our beginning, thou being the worke man. Grant Lord, that wee truely and vnfainedly reuerence them as thou willeſt we ſhould, that we may long continue vpon the earth, not in the number of careles and diſobedient children in whom reſteth no thankfulneſſe for ſo great benefites had and receiued at the hand of their Parents, from whom thou haſt ſaid thou wilt withhold thy bleſſings, and altogether depriue them of their liberty of liuing. But grant that wee may ſo order our ſelues by thy grace, both to them & other our ſuperiours, that we may receiue at thy hands many good gifts and length of dates here according to thy promiſe in Chriſt. Let it likwiſe pleaſe thee, O Lord, to continue thy bleſſings in and vpon vs, that it may goe well with vs all the dates of our liues. Take from vs ſweet Lord, all deſire of reuenge, all rancour, malice and hatred, leſt the diuell (who readily ſtands to prick vs forward to a deſperate mind) procure vs to ſtay the innocency. We beſeech

thee

thée Lord, let not at any time such euill imaginations enter into our hearts, lest we giuing our selues ouer thereunto, lose the reines of our naturall disposition, which is so inclined to wrath, that vnlesse the strength thereof be subdued, or the venemous sting thereof, pluckt out by vertue of thy holy Spirit, it prouoketh vs to waite opportunity, to wreke our malice with violence vpon such as by small occasions haue offended vs, yea and by little and little breake out into the flame of deadly hatred, and to seek to destroy the innocent.

O Lord forbid it, and keep vs from the most pernitious sin of adultery, which being so odious in thy sight, thou cauledst to fall in one day for the same 23000. But indue vs with thine holy Spirit, that we may keepe our bodies cleane and vndefiled members of thée, and indued with perfect charity, may abandon all occasions that may procure vs to offend thée, retaining a godly behauiour, which thou deerely louest, and expell euill concupiscence, which thou most abhorrest.

O merciful God, vouchsafe to keep vs from taking any thing by indirect meane from any man whom we ought

to

to long as our selues. The desire whereof good Lord, proceedeth often by scarcity and want, by pouerty and need, which indeed thou art able and willing to supply, without any such vnlawfull meanes. And therefore I beseech thee to grant vs a sufficient & vnfained hope in thee, to be relieued in thy good time, and vtterly to detest the horrible sin of stealing: for thou hast promised neither to faile vs, nor forsake vs, calling faithfully on thee in time of our necessity. And as we ought to beware of taking any thing from others by stealth: So likewise touchsafe (when any occasion serueth or matter forceth, to beare witnes of the truth in controuersie) to grant vs hearkfull mindes to dispose & testifie that which is truth, according to our knowledge, without any respect either of ability, friendship, or fauour of the one, or the enuy, malice, or pouerty of the other. And grant that we raise no false accusation or slander vpon any man; considering that the same fault whereof we wrongfully accuse another, shall be imputed great vnto our selues, but that we may keepe our mouthes from speaking any thing hurtfull vnto others, and

and shew our selues helpefull, both in word and deede; and like good men discretly meditate aforehand, what wee ought to speake, not letting the bridle of our lips lose, to babble out that which first commeth into our mindes; and that we may content our selues with our estate, whatsoeuer thou sendest, without any vngodly desire of any thing that belongeth vnto our neighbours. And grant vs by thine especiall grace, euermore truely to obserue, and faithfully to fulfill all thy most godly Commandements, in the name and for the sake of thy Son Iesus Christ. In whose name, as well for grace to keepe thy lawes, as also for all necessaries for body and soule, I heartily beseech thee by that forme of prayer which he hath set downe vnto vs, in these words.

Our Father which art in heauen, hallowed bee thy Name, thy kingdome come, thy will be done in earth, as it is in heauen. Giue vs this day our daily bread, and forgiue vs our trespasses, as we forgiue them that trespasse against vs, and leade vs not into temptation, but deliuer vs from euill, Amen.

O Lord increase our faith.

A short Prayer to fulfill the Commandements.

FOrasmuch, Oh God of all wisedome & mercy, as thou for our direction & good living, hast by the hands of thy Prophets (set downe and prescribed unto us, godly institutions for us to follow, promising to blesse them that keepe the same, & to punish the breakers thereof, I most humbly pray thee to vouchsafe us not onely diligent care and daily indeavour, but withall thine especiall & saving grace to fulfill all thy Lawes according to thy most holy & blessed will, through Jesus Christ, Amen.

A Prayer for the ordering of worldly riches, very necessary for such as God hath indued with wealth of this world.

Even as thy wealth increaseth, so
Pray that thou maiest it well bestow:
For they that have their wealth at will,
Are plagued worst, (using it ill.)

The

The Motiue.

OVr Lord and Sauiour Iesus Christ the fountain of all bounty, giueth an hundred fold in this life, and life euerlasting in the world to come, to all such as for his sake renounce al worldly goods vnfainedly, to follow him; commanding vs to bee ready to giue and glad to distribute to the necessity of others, and that not vaine-gloriously, but truly charitably. For he saith in the seuenteenth of *Mathew*, that the left hand should not know what the right hand giueth. But giue, and it shall be giuen thee: and minister vnto the holy ones of God, and it shall bee rewarded thee. Breake thy bread vnto the hungry, giue drinke vnto the thirsty, &c. And take heed, that when thou giuest, it be for Gods sake, who hath giuen thee store, to the end that thou shouldest extend thy liberality, to the reliefe of the necessity of the Saints, neither grudgingly nor by compulsion, nor for praise or vaine-glory; but with modesty and zeale, and with a free heart, concealing thy good deeds, and thy heauenly Father shall reward thee openly. Couet not to be rich, lest thou fall

fall into temptations, and into many foolish and noysome lusts, which drowne men in perdition and destruction. For the desire of money is the roote of all euill, causing men to fall from faith, and to pierce themselues with many sorrowes. Therefore while we haue time let vs doe good to all men, and chiefly to those that are of the houshold of faith. Be doers of the word, and not hearers onely, deceiuing your selues. Trust not in vncerten riches, but in the liuing God, whose hands preserue the poore as wel as the rich, not respecting the person of the one, more then of the other, he regardeth and carefully prouideth for the needy, and those that are in necessity that trust faithfully in him, and sendeth the rich empty away at the last. Therefore to doe good and to distribute, forget not, for with such sacrifices God is pleased.

The

The prayer for grace to vse riches rightly.

O bountifull God, and most mercifull Father, I thanke thee, for that, although I came into the world naked, bringing with me not so much as one ragge to couer this silly and weake body of mine, wanting sustenance and foode (without the which) life cannot endure: I haue receiued the same at thy mercifull hand, and that most largely; the one to couer and keepe my naked members from shame, from parching heate in the Summer, and extreame cold in the Winter; and the other to feede and nourish mee, insomuch as I haue by neither of these extremities fainted or beene confounded to this day. I haue not continued in nakednesse, wherein I was borne, but in warme and necessary cloathing, not in hunger but in fulnesse, not in scarcity, but in abundance, and sufficiency of all things, not in want but in wealth, not amongst the lowest, but with the highest; which blessings of thine I confesse were not gotten by mine own

industry and paines, nor by mine owne policy or wisdome, nor bestowed on mee for my own sake or deserts, who am borne to sinne, but were sent from thee as thine own free blessings, farre passing the capacity of man to comprehend, by labour to get, or policy to purchase, but onely by thy blessed providence, setting thy helpefull hand vnto the godly industry of such as by their honest vocation and iust trauell, shall endeauour to gather the same, which is thine onely and bountifull gift: as also where thou giuest and blessest thy children with the inheritance of their parents is thine vnspeakeable blessing. And therefore grant Lord, that as thou hast freely bestowed these thy giftes vpon mee without any deserts of mine, so grant that I may duely consider the mutability, the slippery hold and vnconstancy thereof, and with such feare and reuerence vse them, as the feare of alteration doe not load and encumber my mind with such vngodly cares, as drive worldlings seldome to rest without some doubt and perturbation of minde, breeding within them diuers great inconueniences, as haughtinesse of minde, contemning

temning others of inferior conditiõs, with a grudging disdain of them in respect of themselues, puffing vp their hearts with arrogancy, vaine-glory, excesse gluttony; and finally, leading them into all kindes of vices, making them euen to forget themselues and thee, being led by the indirect rule of their own proper nature, which is altogether contrary to thy will. But forasmuch as these our worldly riches dotend either to the winning or losing of thy fauor and loue, and thy loue is the end of our happines, grant vnto mee and all men thy grace and assistance in bestowing, ordering and occupying these terrestriall things, that neither the loue of worldly commendation, nor praise of men make me prodigall in spending them, nor couetousnesse draw mee to hoord and lay them vp for to canker and rust, and where it may be taken away with theeues, but as I haue plenty, so I may bee liberall, distributing according to the proportion thereof, vnto the necessity of others, as the cause of their need and mine ability shall require. And as it pleaseth thee to increase our store, so make vs more and more thankfull and more ready to giue, indueing vs

with the moſt humility, gentleneſſe, and pietie, that we may ſtretch forth our hands with glad hearts, to helpe the helpleſſe, to fede the hungry, to cloath the naked, to comfort the comfortleſſe, that theſe thy moſt bountifull gifts bee not beſtowed on vs in vaine. That wee be not in any caſe like the rich man ſpoken of in the holy Goſpell, turning our eyes from the begging cryes of poore Lazarus, but may willingly impart ſuch thing both of our table and ſtore, as it hath pleaſed thee to beſtow on vs vnto the neceſſity of the poore: take from vs all hardneſſe of heart, and extreame dealing towards ſuch as by any light offence haue diſpleaſed vs: conſidering that wee are our ſelues, as the loweſt and meaneſt, and weakeſt, and not to diſdaine the ſimpleſt, alwaies weighing our beginning, and our preſent eſtate, how it may pleaſe thee to alter it: and what may befall vnto vs before, or in the end, as alſo to bee mindfull of ſuch as are of lower eſtate and calling, yea, of the worſt and poureſt, and do for them the beſt we may, and as occaſion ſhall require, without ouercharging any that for their reliefe ſeeke any thing at our hands, that in the

the end wée may bée found good and faithfull stewards of that Talent, which thou hast put vs in trust withall here.

Oh Lord make mée willing to forgiue them that offend me, acknowledging my selfe a thousand wayes more offensiue vnto thy Maiesty. Pardon mée, Oh GOD of Mercy, and giue me grace to amend mine euill and corrupt life, and let mée not by misspending and abusing thy gifts héere, make forfeiture of so precious a dwelling place, as thou through the bloodshedding of thy Sonne Iesus Christ, hast vouchsafed to all such as shew themselues faithfull stewards of thy Talents here. Make me to consider (good Lord) the vanities of this wretched world, and giue mée thy grace daily to contemplate, & in faith to behold the faireneſſe, beauty, and certainty of thy heauenly kingdome, that I may daily grow in hatred and contempt of this vale of misery, and the vaine pleasures therof, and be ready at thy fatherly call, to come vnto thée, willingly bearing the burthen which the World continually chargeth me withall.

Oh Almighty and mercifull God,

giuer of all good things, and the taker of them away againe at thy good pleaſure, make me in proſperity, alwaies thankefull: and if thou viſit me with pouerty, endue me with perfect patience; that the delight of the one lull me not aſleepe in the cradle of ſecurity, nor the heauines and griefe of the other waken me with the dangerous darts of deſpaire. Strengthen mee, good Lord, for thy Sonne Ieſus Chriſts ſake, and helpe me in this my great account which I haue to yeild at my laſt and final Audit, which I am to make before thee, the high Steward of my ſoule, when and where there ſhall be nothing left vndiſcharged, but ſhall be forced to account receits and actions, which I little thinke on now; and praied then then to be parcell of that whereof thou madeſt me ſteward here.

Grant therefore, gracious Lord, that I may not beſtow my talent onely to mine owne vſe and behoofe, but to the furtherance and helpe of them that ſtand in need thereof. That in the end thou mayeſt with this comfortable ſaying receiue mee: O thou faithfull ſeruant, ſeeing thou haſt been faithfull ouer a little, I will make thee ſteward ouer

ouer much : euen partaker of that place which thy Sonne hath purchased. In hope whereof I doe wholly yéld and commend my selfe, and all that I haue vnto thy hand, prayping thée to direct me by thy grace and wisdome, to the bestowing it according to thy will, in the name of thy Sonne Iesus Christ, to whom with thée and the holy Ghost, be continuall laud and prayse, for euer and euer, Amen.

O Lord increase our faith.

A short prayer to vse wealth as we ought.

O Thy God almighty, the giuer of all good things, the onely stay of mankind, their guide and comfort; giue grace vnto mee thy seruant, that as thou hast blessed my store, & increased my wealth insomuch as I haue not onely that which may suffice mine owne necessary want, but haue also sufficient to relieue others in need : driue from my heart all naturall desire of more, and giue me a will to distribute, and according to the abundance of my wealth, to feed the hungry, to cloath the naked,

and doe all things elſe which thou requireſt of them on whom thou beſtowſt thy bleſſings, to the furtherance of godlines; and not to liue to my ſelf, and for my ſelfe onely, but to the helpe of all that want my furtherance, that laying vp a good foundation, in the end I may leaue the world willingly, and purchaſe through Jeſus Chriſt, thy kingdome eternally: which for his ſake grant vs ſweet God, Amen.

O Lord increaſe our faith.

A prayer to be ſaid for a woman with childe.

As Eue thy Grandams cauſd thy thrall,
Pray to the Lord, eaſe it be ſhall;
For as by Eue thy thraldame came,
Chriſt Ieſus ſince did cure the ſame.

The Motiue.

PRay that GOD may mitigate the paines of our trauell, which by reaſon of the tranſgreſſion of your grandmother *Eue*, God hath pronounced to be great, ſaying vnto you all: In ſorrow you ſhal bring forth your children. And you daily ſee that the extremities thereof

thereof, doe often end the daies of many; who before the houre of their trauell were healthfull and strong: wherefore I thinke it a part of great wisdome to prepare and addresse your selues against the houre, as against the time of death, for without the mercifull helpe and fauor of almighty God, you cannot escape death. But God is both mighty and mercifull, hee can and will deliuer you luckily, if you serue him truely: wherefore I wish that as many as are in that case, doe betake them humbly on their knees to Gods will in harty prayer for his aid, without whose outstretched arme, no womans help can be auailable in that behalfe. Pray therefore, pray that God of his tender mercy will vouchsafe you an houre wherein you may happily bee deliuered and be made ioyfull mothers; God is the best midwife, the best nurse, and the most comfortable guide of all them that depend vpon him in their trauell.

The prayer for a woman with childe.

O Mercifull God, and omnipotent Father & creatour of all things, who in thy beginning haddest placed

mankind in moſt vnſpeakable happi-
nes, where thy ſhould haue continued,
had not our firſt parẽts broke thy pre-
cept & wil, wherby they procured thine
indignation againſt themſelues and
their poſterity for euer, that the earth
for their ſakes was accurſed, denying
things neceſſary for their vſe, without
their great labor, induſtry, paines, and
ſweat of body: and vnto vs the daugh-
ters of Eue, for her tranſgreſſion, thou
haſt adiudged moſt grieuous paines &
tormẽts of body in the trauel of child-
birth, ſaying: I hat in ſorrow and great
paines we ſhould bring forth our fruit:
aheauy ſentence thou knoweſt it is (O
Lord) and we fẽle it to take ſharp ef-
fect in vs. But ſwẽt Lord, foraſmuch
as thou art mighty and bringeſt all
things to paſſe, according to thy good
pleaſure, and ſheweſt thy ſelfe in no-
thing more omnipotent, then in the cõ-
ceiuing, forming and bringing man-
kind into this world, which (although
it were in the beginning ordaind mõ
eaſie) yet by the ſubtilty of our conti-
nuall enemy ſatan, in cauſing our firſt
Parents to tranſgreſſe thy commande-
ment, and breake thy will by ta-
ſting the forbiddẽ fruit, it is now moſt
painfull, grieuous & perilous: inſo-
much

much (Oh swéet Lord) as without thine especiall grace, fauour and mercy, it is altogether impossible for vs, a weake sexe, fraile women, to beare and abide the same: our imperfection and feebleneſſe is such, as of our selues we are not able to endure the least of all the pangs and sorrowes that doe accompany this kind of trauell. Wherefore (swéet Lord) my humble and hearty desire vnto thy Maiesty is, for Iesus Christs sake, that thou wouldest vouchsafe to extend vnto me, and to all women in this my like case, thy mercy and louing fauour to mittigate the pangs thereof, that we may be able patiently to endure and continue the pangs of our trauell at the houre appointed. And make that easie and light vnto vs, which our deserts haue made burdensome & heauy: make that swéet which our owne deserts haue made sowre, that the burden wherewith I am now loaden, may graciously be deliuered from my weake body.

Send vs all (good Lord) happy deliuerance, that we may be made ioyfull mothers. And vouchsafe vnto me and to all that haue conceiued, and be with childe, strength to bring forth that which thy omnipotency hath so wonderfully

derfully wrought in vs. Bée present with vs in our troubles, (Oh Lord) helpe vs most mercifull God, & mightily deliuer vs: let thy power, might and loue be no lesse manifest in the deliuery, then in the forming of thy creature, that being through thy goodnes made glad and ioyfull mothers, wée may obtaine our perfect strength again, and liue to praise and please thée for euermore, Amen.

O Lord increase our faith.

A short and most necessary Prayer, alwaies to be said of one with child.

Oh Lord, whose goodnés we haue offended, and deserued infinite plagues, looke vpon mée and pardon mée, lay aside thy iustice, and shew thy mercy; let me enioy the benefit of thy helping hand, and not feele the weight of thy heauy displeasure. Fauourably lighten mée of this heauy burden: in thy good and gracious time, and in the houre and instance of my deliuery, bée present with me (Lord) and tender my safety, through Iesus Christ, Amen.

O

O Lord increase our faith.

A thankesgiuing to God after the deliuery, to be said of the women that are present.

As God hath now deliuered thee,
So well thy praise deserueth he.
For if he had not stood thy friend,
Those pangs had brought thee to thine end.

FOrasmuch as it hath pleased Almighty God of his great goodnesse to giue thee good deliuerance, and to rid thee from the great paines and perill wherewith thou wert euen now afflicted, fall downe humbly, and prostrate thy selfe in heart with all that are present, giuing no lesse vnfained thanks vnto his omnipotent Maiesty for his holy helpe in sauing thee, then thou diddest or oughtest to pray for his aide, comfortably to deliuer thee: and let not the ioy or glad tidings of a son or daughter borne into the world, or the departure of them, so much possesse thy heart with ioy or heauinesse, but that it may bee alwaies ready to giue praise to God for thy safe deliuery. Learne of

Hanna

Hanna, who being deliuered of a ſonne, gaue hearty thankes to God. And thinke not that the extreame plunges of the very birth being paſt, thou art preſently acquitted of all dangers: for the weakeneſſe, frailty, and rawneſſe of your health, is many daies after, great. And therefore whatſoeuer thou bee (tendering thine owne ſafety) praiſe God continually, praying for ſtrength, and he will giue it thee, for vnthankfulnes is a meane to purchaſe (in ſtead of Gods fauour) his indignation to puniſh thee anew: praiſe the Lord with thanks, it is a ſacrifice acceptable vnto him. And thinke not thy ſelfe diſcharged of great cauſe to thanke him, by whoſe meanes thou haſt thus proſperouſly conceiued, and happily been deliuered.

The prayer, or Thankſ-giuing after deliuery.

O Almighty and mercifull God, the onely aid, ſtay and comfort of all thoſe that truſt in thée, the principall helpe of them that feare thée, wée giue thée moſt humble, hearty, & vnfained thanks, for that thou haſt vouchſafed to deliuer this woman N. thy ſeruant, from the great paine and trauell

uell of child-birth, which are so great, so grieuous & so dangerous, that euen by thine owne words they are said to be most grieuous. Insomuch (sweet Lord) as whensoeuer thou lettest forth in thine holy scripture any great paine or danger, thou resemblest it alwaies to a womans paine in trauell.

Therefore we confesse and acknowledge, that we in behalfe of this our sister, are so much the more bound vnto thee, so far extending thy furtherance and helpe to her deliuery from such extremity and anguish, and therefore we fall downe euen vpon the knees of our hearts, with vnfained thanks for this most mercifull worke of thine, humbly beseeching thee most louing and mercifull God (as thou knowest) that although she be deliuered of this heauy burthen, yet great panics and dangers continue, which without thy most sweet mitigation thereof, will driue her to further griefe and sorrow, euen to death. We humbly beseech thee therefore to consider of her estate, and of thy goodnes vouchsafe to mitigate and asswage the danger, that shee may bee able to beare it with perfect patience, and continuall thankes, for her happy deliuerance.

(I) And

(1) And forasmuch (ſweet Lord) as the tendernesse and misery of mankind is such that they cannot of long time after their birth, attaine any meane to helpe themselues, but wanting the diligent aide and attendance of the mother & nurse, they soone perish, wee beseech thee to strengthen this little infant and tender babe, now come into this vale of misery: and if it be thy good pleasure to vouchsafe it life and longer abiding heere, grant it ableneſſe and strength to receiue such foode and nourishment, as thy prouidence hath assigned for such little infants and sucklings, and so increase within the paps of the mother or nurse, such nutriture, as may bee sufficient for the maintenance of the life and health thereof, working with such effect within the bowels of the tender infant, as it may thereby grow more and more to the state of man, according to thy good pleasure, and strengthen both the mother and the infant, that they may both grow to such perfect health and ableneſſe, as that one may giue, the other take

(1) *Omit the rest, if the child bee departed, saying the Lords Prayer, and the rest at the end thereof.*

sufficient

sufficient sustenance for the preseruation of life, and increase of strength, through thy mighty power and working.

For which (swéet Lord) and for all things else necessary for them, and for all other in the like case, wé pray vnto thée as thy Son Iesus Christ hath taught vs saying:

Our Father which art in heauen, halowed bee thy Name, thy Kingdome come, thy will be done in earth, as it is in heauen. Giue vs this day our daily bread, and forgiue vs our trespasses, as we forgiue them that trespasse against vs, and lead vs not into temptation, but deliuer vs from euill; For thine is the kingdome, the power and the glory, for euer and euer, Amen.

Oh Lord receiue this woman thy seruant, and euermore mightily defend her. O Lord blesse this little babe, and receiue it into the number of thy children. Oh Lord giue it euermore grace to obtaine thy fauour and mercy, to the perfect fulfilling of thy will all his dayes, Amen. To thee be all praise for euermore. Amen.

O Lord increase our faith.

A prayer for wiſdome.

As worldly wiſdome ſeeketh nought,
In time of need auailing ought:
So heauenly wiſdome worketh ſtill,
The things that pleaſe Gods heauenly will.

The Motiue.

WIſdome (as ſaith *Auguſtine*) is the knowledge how to chuſe the things that are good, and to auoid thoſe things that are euil. And *Ariſtotle* defineth it to bee a vertue of the mind, whereby thoſe graces are obtained, which tend to the felicity of this life, and the life to come. *Thomas Aquinas* ſaith, that wiſedome is the meane whereby we are reconciled vnto God. And the Prophet *Ieremy* ſaith in the ſeuenteenth Chapter, that euery many is a beaſt by his owne knowledge. But the wiſedome that is from aboue, is pure, peaceable, gentle, eaſie to be entreated, ful of mercy and good fruites, without iudging and diſſimulation. It is a Iewell vnſpeakable: more precious then gold: a more excellent thing then it, no man can attaine vnto. For what more excellent thing can we

wee craue of the hands of God, then that hereby we may do that only which is good, and such as tend to eternal felicity, and which reconcile vs to God our Maker through Christ our redeemer and Sauior, the beginning whereof is the feare of the Lord, whose loue towards vs is so great, that hee willleth him that wanteth it, to aske it at his hands, and hee will giue the same most abundantly (asking it in faith) as hee gaue vnto Salomon so plentifully, and in such sort, ar they came from the furthest parts of the world to heare the same: and because that God will bee knowne too be the author of it, he often with holdeth it from the wise and mighty of the world, and giueth the same to the simple and poore in the sight of men Let vs pray therefore that we may obtaine it, it is better then gold or pretious stones, and more sweet then hony, or the hony combe: without which, mans wisedome is foolishnes; his abundance scarsenesse, his strength weakenesse, his gloay shall bee turned into shame.

The

The prayer for wiſdome.

O Almighty and euerliuing God, whoſe gift it is, that babes ſucklings, and men of baſe degrée, haue the knowledge and vnderſtanding of thy will, and men of profound learning, and déepe ſtudy, and worldly experience, often want the ſame. It is thou which expelleſt darkeneſſe, and giueſt light; which takeſt away ignorance, and planteſt knowledge and wiſedome, denying the ſame to none that vnfeinedly aſke it at thy hands, without the which nothing can bée obtained which good is, nothing auoided which is euill, nothing cóntinue ſafe, bée it neuer ſo durable, nor any enterpriſe either rightly begun or happily ended. And that did Salomon very well conſider (hauing promiſe at thy hands, that whatſoeuer he aſked héé ſhould obtaine) and therefore aboue all things, aboue wealth or riches, worldly praiſe, renowne or glory, beauty or ſtrength, yea, aboue poſſeſſions or kingdomes, héé onely requeſted wiſedome, which thou ſo abundantly beſtowedſt on him, that they repaired and came from farre

farre to heare the same, which is none other thing (sweet Lord) but the knowledge of thy diuine will and heauenly mysteries: it is the knowledge how to chuse the good and auoide the euill: it proceedeth onely from thée, and with thée it hath bin from the beginning: vouchsafe to send it downe from heauen, where it attendeth about thy seate, and replenish my heart with the knowledge thereof. Giue mée a new heart, and a right spirit; for mans vnderstanding faileth in many things, but thy wisdome instructeth the simple, and maketh the tongues of Infants eloquent, directing the steps of the blind, and reforming the paths of the simple. Wherefore, oh Lord, I most humbly beseech thée to establish the same in my spirit, and write thy Lawes in my heart, that I walke not in the way of error, but may abstaine from sinne, cleaue vnto righteousnesse, and walke in innocency all the dayes of my life. Grant mée this thine especiall gift of heauenly wisedome, that I may perfectly know what thy diuine will and pleasure is, that I may alwaies direct my wayes by the rule thereof, louing thée in all things

things, continuing moſt thankfull for all thy fatherly benefits beſtowed and conferred vpon mée, and that proſperity ouercome mée not; nor in aduerſity I bée fowliſhly moued to ſéeke remedy or relefe elſwhere, but at thy hands onely, who art my God and my Sauiour, and who haſt promiſed to giue wiſedome to all them that faithfully aske it.

Oh Lord heare my prayer and let my cry come vnto thée. Giue mée perfect wiſedome, whereby I may truely diſcerne the difference betweéne thy heauenly reuelations (which is wiſedome from aboue) and vaine inuentions of worldly wits, conſidering that the one in all things, as well in aduerſity as proſperity, in ſickneſſe as in health, in anguiſh of minde, trouble or griefe of body, as in wiſhed eſtate and pleaſure, continueth moſt conſtant, ſtable, patient and firme, with due conſideration that it cannot bee but good, whatſoeuer thou ſuffereſt to light vpon vs. Contrariwiſe, the other ſeeketh with more diligence to auoid afflictions, troubles, and worldly calamities, the croſſe (O Lord) which thou layeſt vpon thy children, them ſolely to auoide thy heauy diſ-

pleaſure

pleasure; and that by worldly diuised meanes, as by riches, friendship, policy and strength; with this deceiueable and fond conceit, that Fortune where shee fauours, there is plenty and peace; but where shee frowneth, there is continuall want and trouble.

But my most sweet Lord, and heauenly comforter, grant that it may be far from my heart, to thinke that any thing commeth to passe otherwise, then by thy Almighty prouidence, who willest nothing, nor doest any thing but what is most expedient and necessary for the vse of the bodies and soules of thy seruants, which wee cannot rightly conceiue, without this speciall gift of thine, wherewith for thy Sonne Iesus Christs sake endue vs, that wee bee not led by fond conceit, or deceiue our selues with worldly experience, but gouerning our liues according to thy will, measuring all our actions, words, and thoughts by the right rule of knowledge, and weighing them in the ballance of perfect wisedome, in the end wee may bee found in the number of those discreet Virgins, who had their Lampes continually ready, and not in the

num-

number of thoſe, that were taken vnprouided; that the comming of thy Sonne Ieſus Chriſt, be not terrible vnto vs, as to the loitering ſeruant, for want either of the light of a pure life, or gaines by our Talents, but moſt acceptable and ioyfull, hauing the lampe of loue, and the candle of a true faith continually burning within the ſecret cloſet of our hearts: that in the end wee may haue free entrance with thee into that moſt glorious Kingdome, which thy Sonne Ieſus Chriſt hath purchaſed by his blood for all beleeuers.

O Lord increaſe our faith.

A ſhort prayer for wiſdome.

AS long as wee beare about vs this fraile body impriſoning the ſoule, I confeſſe O Lord, that our natures ſeeke by all meanes that which is contrary to the Spirit, accounting that wiſedome which is meere fooliſhneſſe. Wherefore good Lord, vouchſafe to ſend downe that wiſedome, which waiteth about thy throne, and plant the ſame in our hearts, that meaſuring all our doings

ings and deuices by the rule thereof, we may alwaies doe, and intend that which liketh thee, and shun the contrary in all things, through Iesus Christ our onely Sauiour and Redeemer, Amen.

O Lord increase our faith.

A most comfortable prayer for such as are in any kind of trouble, distresse, or tribulation.

Though thraldome thou doe here abide,
Be patient: God will soone prouide
To ease thee, or to end thy daies;
Beare thou his crosse, and giue him praise.

The Motiue.

LIke as the furnace trieth and seaseneth the potters vessell, and as the fire purifieth the siluer from the drosse, so doth aduersity season and purifie the hearts of Christians from the filthy drosse of security. For by crosses and many troubles commeth patience, and by patience hope through triall, and therefore should we think it an exceeding iny when troubles, afflictions, and penury pricketh vs, according to the

will of God, whereby wee are ſtirred vp to commit our ſelues to Gods protection and will by well doing, manfully bearing all afflictions, all extremities of this world, and keepe (as it were) ſecret the ſorrowes, which calamity bringeth vnto vs, and that with patience, whereby wee ſhall appeare happy men, and receiue a Crowne of life, which God our faithfull Creator hath promiſed to all thoſe that beare this croſſe with patience: for God who is faithfull, ſhal not ſuffer vs to be tempted aboue our ſtrength, but in the middeſt of our temptations, ſhall make a way, whereby we ſhall be able to beare whatſoeuer hee layeth vpon vs. And thinke not that want of reliefe in pouerty, lacke of comfort in ſickneſſe, vexation of enemies, ſlaunder, miſ-reports, contempts, or any other kind of trouble either of body or minde, happeneth vnto thee by fortune (as it is among ſuch as haue not the feeling of the Truth, commonly tearmed) but by the prouidence of God, and that for thy good, if with wiſedome thou weigh the ſame, by patience accepting it as a fatherly louing correcti on, putting thee thereby in minde of thine offences, and worldly vanities: and

and be not dismaied, but turne from thy wicked waies, leauing and referring thy selfe by hearty praier vnto God (whose will it is, for thy better profit, that such things should light vpon thee, (without irkesome taking it, without grudging as it: or with greater desire to auoid it by death, than had S. *Paul* when he praied to be loosed, and to bee with Christ: although many in such extremities couet to be out of the world, and desperately runne into many euils. But stand thou fast, stand faithfully, and take patiently all crosses, all afflictions, all temptations and calamities heere, beeing a ready way to patience; and pray for the aide of Almighty God, whose hand is alwaies ready to helpe such as are afflicted for his sake: hee wil not suffer any greater affliction to fall vpon vs, then he thinketh fit for our comfort. For we must consider, that by many tribulations wee must enter into the Kingdome of heauen. And therfore let vs call vpon God in the day of trouble and he wil deliuer vs. The Lord heareth the cries of the righteous, and deliuereth them out of all their troubles. And althogh we cry, & be not heard (I mean presently relieued) let vs not take it heauily: it is for the best. Wherefore

let vs accept it willingly, and make of neceſſity a vertue, which is to take patiently that which of our ſelues we cannot auoide.

The prayer in trouble and diſtreſſe.

My God, my God, vouchſafe to turne thy louing and fauourable countenance towards mée thy poore creature, whom for my ſins thou haſt brought low, and caſt into contempt of the world, and my fore⁊s reioyce therat, inſomuch as I am become like an Owle in the deſert, that the birds of the aire gaze & wonder that my eſtate is altered, my ſtore is turned into ſcarcity, and my wealth to want, my plenty into pouerty, & ioy into ſorrow and ſadneſſe. Oh ſweet Lord, my proſperity is turned into aduerſity, my friends haue forſaken mée, and where they haue often promiſed to helpe me, they do not only not performe the ſame, but they diſdaine my company, they loath and abhorre my preſence: I am vtterly refuſed of all mine acquaintance, & they that were before my familiars, are now my deadly foes, who ſhake their heads at me, crying out and ſaying,

saying, There, there, so would we haue it, now God hath forsaken him, and such like grieuous taunts am I forced to beare at the hands of such as would gladly eate me vp. But thou O Lord, seest how I am clapt vp in cares how I am inuironed with a thousand causes that procure intollerable griefe both in body and minde, hauing no refuge, no place of defence, no meanes to helpe my selfe, being so bewrapped in calamity, that I cannot enioy any perfect liberty, either of body or minde. But most sweet Lord, most louing and most fauourable, most able, and most ready to helpe such as come to thee loaden with distresse: loe here I lie loaden at the gate of thy mercy, knocking for ease, humbly craning thy assistance, who hast willed such as are heauy loden, to come vnto thee. I come, I come my God as one burdened with griefe, wanting comfort and lacking reliefe. Receiue me, and help me. shew thy loning countenance and extend the helpe of thy holy name and I shall be safe; mercifully here me after thy wonted godnes consider my distresse, weigh mine afflictions, looke vpon my troubles, and send me aid, assword me reliefe, and grant me e thy come

ſort, ſo ſhall my ſorrowes be turned a-gaine into ioy, my pouerty ſhall bee re-newed with ſufficiency, and it ſhall goe well with mee. For (ſweet Lord) although when I conſider mine eſtate, when I viewe me preſent miſery, and feele my want, I am ſtricken with ſor-rowe in mind, and vexed with intolera-ble griefe, yet when I conſider, that ſinne is the cauſe of my troubles, I cannot but comfortably reſolue my ſelf with patience to beare them, know-ing that thou ſendeſt me troubles, to weane me from ſinne. And thou haſt ſaid that whom thou loueſt, thou puni-ſheſt but for a time for his triall; wher-by beeing armed with patience, thou wilt come again and viſit him in loue, and cōfort him. And theſe my diſtreſ-ſes, O Lord, I account as a ſweet me-dicine for my ſecurity, wherin I long haue lined a careleſſe wretch: but now I feele that I went aſtray in my proſ-perity, and thou haſt called me home by this aduerſity. Wherefore I cannot but giue thee thanks (ſweet Lord) for this thy fatherly correction, in altring mine eſtate, for better triall of my pati-ence, that by patience I may take hold of hope; that ſo by hope of thy gaodnes toting kindnes, & fatherly promiſes,

which

which deceiuest no man that vnfainedly depends on thée, I may inioy a most comfortable renewing of my happy estate again at thy good pleasure. I cast all my burdē vpon thée, as thou willest all those that are heauy loaden to doe; refresh me most louing and mercifull God, refresh me with the tuncly shewers of thy fauour and loue, that the ioy and gladnes of my hart may grow vp and choake the weēds of sorrow & anguish of mind. O my surpassing cōforter, leaue me not destitute of thy defēce and patronage, vouchsafe euermore to be present with me in all my troubles, in my distresse and want, that I faint not, but may rather reioyce therein, knowing that a crown of life is laid vp in store for as many as beare the yoke with patiēce. Assist me, sweet Lord, in all these vexations and tentations of mine, that I may patiently look for thy good deliuerance, which although it come not as I wish, yet that, staying thy leasure in thy good time, I may be satisfied of my godly desire, which thou hast promised neuer to defraud vs of, nor suffer vs to depart empty away.

There was neuer any confounded that trusted in thee, nor any forsaken that called on thy holy name. Thou

raiſeſt the ſimple out of the mire and duſt; thou putteſt downe the mighty from their high ſeat, and exalteſt ſuch as are meeke and of a lowly minde. Make me therefore meeke and humble, patient, and content, and to accept what thou vouchſafeſt to lay vpon me for my triall; for this I know and acknowledge, O Lord, that though I be poore, thou giueſt riches; though I be weake, thou makeſt ſtrong, although I bee blind, and ſee not the ſucceſſe of thy louing kindneſſe, thou canſt open the eyes of my vnderſtanding by the experience of thy readineſſe to relieue me in euery diſtreſſe and miſery.

Oh Lord, mine aide is of thee, my comfort in thee, and all my ioy commeth from thee. Grant therefore (ſweet Lord) that I think not the cõtinuance of this my hard eſtate to be long, or burdenſome vnto me, but may willingly accept the ſame as moſt ſweet, light and wholſome for me, as of a ſhort time, alwaies referring to thy good pleaſure whether thou wilt raiſe me vp, or keep me low, whether thou wilt leaue me in this diſtreſſe, or relieue mee with the comfortable dewes of thy bleſſings. Thou knoweſt what is moſt neceſſary and expedient for me, and therefore do

with

with me what thou wilt; send me helpe when thou wilt, and as thou wilt. Loe here I lie at the gate of thy goodnesse and mercy, still looking for thy stretched out arme to remoue that, which not of malice, but of loue thou hast laid vpon me. Lord for thy mercies sake giue me not ouer, leaue me not altogether helpelesse, take not thy fauour vtterly from mée. But as thou hast fatherly corrected mée, so vouchsafe louingly to imbrace mee againe, sweet God for thy Sonne Iesus Christs sake, Amen.

O Lord increase our faith.

A short Prayer to be often said in trouble.

WHen thou wilt (O Lord) remoue this heauy burthen frõ me, renew my comfort, and driue away the cares of my hart by the hand of thy louing kindnes, whom by my sin I haue offended. Come againe vnto me, O Lord, in loue, shew me thy louing countenance, take away these miseries which I haue deserued. And as in loue thou punishest, to the end I should forsake my sinne: So Lord I

(being sorry for my sinnes) heartily pray thee to giue me grace and comfort againe, through the same thy loue, for Iesus Christs sake, Amen.

O Lord increase our faith.

A Prayer to be defended from enemies.

If thou take God to be thy stay,
Thy foes shall not thy soule dismay:
But if elsewhere thou look for aid,
The simplest will make thee dismaid.

The Motiue.

IF it be possible (as much as in thee lieth) haue peace with all men, and offend none. But if it fall out, that the world hate thee without cause, take it ioyfully. But if thou hast deserued it, be sorry, and seeke vnity and concord quickly, lest suddenly thy aduersaries entrap thee in thy way, and so discredit thee. The most iust men haue beene wrongfully accused & haue (guiltlesse) been condemned in many and sundry things, as Christ himselfe (the patterne of all integrity, the Sauiour of the world) was accused of drunkennesse, of working

working by the power of diuels, and such like, yet praied he for his enemies. So likewise pray for your enemies, and doe for them what lieth in you; as to feed them when they be hungry, giuing them drinke when they be thirsty, cloathing and harboring them. Blesse them that curse you, do good to thē that hate you, pray for them that hurt you; so shal you, haue recompence at the hands of God, and in any wise seeke not to reuenge, for it is the office of God. Serue him, and hee will blesse thee, and will saue thee out of their hands. *Saul* could not hurt *Dauid*, although he were his mortall enemy, in respect that *Dauid* put his trust in God. Reioyce not at thine enemies fall, neither be glad when hee decayeth; but pray for his amendment: And God (as he hath promised) will be thy rock and deliuerer, thy shield, and horne of thy saluation, and thy refuge from their cruelty. For fearing him, thine enemies shall feare thee, fiue shal chase an hundred, and an hundred shall put a thousand to flight; for the Lord hath respect to them that loue him, and keepe his Couenant. Yea, as the smoke vanisheth, so shall he driue them away, and as wax melteth at the fire, so will he

mak:

make thine enemies to perish at his presence. Trust in him faithfully, and feare not the force, the tyranny, the malice, the enuy, the sinister practise and mischieuous policies of any man. Put thy trust in the Lord, and verily hee shall defend thee.

The prayer against enemies.

KEepe me, O God, from the hands of such as go about to do me hurt, and vndeseruedly waite to take away my life: for many there be that hate me seeke my shame, my destruction and ouerthrow, insomuch as without thine assistance, thy protection and aide, I shall not escape their hands, I shal not auoid their tyranny, they will obtaine their desires, and accomplish their deuices to my vtter vndoing; Lord, they are many more then I can number that seeke to do me euill, yea, and some of them my neighbors and familiars, and such as I nothing suspected; and not the least of them but is of power and ablenesse to destroy me; yea, as it were to eate me vp, vnlesse thou take part with me against their fury; but if thou be on my side, I care not who is against me, then shal I not feare what

man can do to me. Why should I therefore fear such as now go about to hurt me, that indeauor to discredit me, and to ouerthrow my doings? They shall not preuaile, they shall not haue their desires accõplished which they intend against me. O Lord be on my side, and then will I not say in my heart, They are so many and so mighty, that I cannot escape them; so politicke, that I cannot preuent them. My trust is in thee, and vnto thee I flie in al their assaults, who art a castle and fortres so strong that there is none (be he neuer so victorious) that can preuaile against the least that trusteth in thee, and resteth vnder the shadow of thy wings. Wherefore Lord, for thy Sonne Iesus Christs sake receiue me, who come vnto thee (as the strength of my being) humbly beseeching thee to looke vpon my cause, to consider my troubles, and to weigh the sorrowes of my heart. Lift vp thy self against the furiousnes of mine enemies, driue backe and confound mine aduersaries thine owne self-fight thou against them that fight against mee. Turne their deuices and wicked imaginations from me, either to their amendment, or to their owne hinderance. Let the weapons, which

they

they lift vp to hurt me withall, rather pierce themselues, and the malicious words which they vtter to my reproch and discredit, redound to their owne shame. Let such as seeke to persecute me without a cause, bee discomfited and driuen backward. Giue mee patience to beare their cruelties, considering that there was neuer any (no not the most righteous) but haue been subiect to the euill deuices, slanderous words, and impious practises of the wicked, whose tongues are full of guile, and the poyson of Aspes vnder their lips, who were not ashamed to speake most opprobriously of thine owne selfe (sweet Iesus) who wast void of all offence: yet slew they thee and thine Apostles. Wherefore I, who am a wretched sinner, and of no reputation, cannot but take these extream dealings of mine enemies with a greater patience, with great humility, and more hearty thankes, for accepting mee as worthy to bee of the number of such as the wicked do hate and grudge at. But most sweet and gracious Lord, as thou sufferest for a time such railing, backbiting, menacing words, euill opinions, and misconceits so farre to preuaile against mee,

for

for the better enuring of my fraile nature to beare greater troubles: So vouchsafe of thy mercy to preserue me from all such enuious hearts, and malicious tongues, and defend mée from all blod-thirsty men, and from the hands of such as go about to hurt me, that although the arrows of their wrath light on euery side of mé, I may not be dismaied, but so much the more encouraged to beare it by thine owne example, that in the end, in stéd of them, it may please thée to chaose out and appoint, (as fit familiars for mé) such as may be faithfull, godly, vertuous, religious, loving and friendly: that both in a godly feare of the one, and zealous loue of the other, I may beare my selfe, by thy example and grace, so vpzightly in al my doings, as mine aduersaries take none aduantage against mé; but séeing the sincerity of my life, and soundnesse of my conuersion, they may bee altogether ashamed, and not so much as to mutter any thing against mé, much lesse deuise any thing to hurt me withall, or to ouerthzow my doings: and that the godly, and such as are of the houshold of faith, may be glad and reioyce at my constancy, loue my company, desire my

conse-

conference, frequent my familiarity, and cleaue faithfully vnto me, and I vnfainedly vnto thee: that the vngodly, and such as hate the righteous may bee ashamed of their euill dealings against me.

O Lord strengthen my faith, and arme me with continuall hope in thee, whereby I may be able to withstand all the cruelties of mine aduersaries, in such sort, as they may know it to bee thy seife who fightest for me, and defendest my cause against their fury. Behold (O Lord) my trust is in thee; thy rod comfort me, and thy staffe stay me vp, that I fall not into their hands, by trusting in mine owne strength, which is as a broken reed; in mine owne policy or wisdome, which is foolishnes before thee, or in the helpe or friendship of man, which is vaine, and fallible. But lead thou me, & guide me in all my doings, cogitations and words, lest I erring from thy Commandements, inclining my heart to vanities and vice, mine enemies take fast occasion to say, Ah, ah, we saw it with our eyes, and bring vp an euill report of me, and that deseruedly. Oh Lord guide me in all truth, establish in my heart true desire, and ableness to

walke

walke vprightly in all my wayes, in humblenes of minde, not in pride; lest they say, he is so haughty, he knoweth not himselfe. Preserue me from drunkennes, lest they say, he is now out of the way of discretion, he's his beside himselfe, we haue now fit opportunity to worke our wils on him, and so set on and hurt me. Watchfull to keepe me from the dangerous desire of fleshly lust, from hanting the place suspected or polluted with vncleannes, lest they (taking iust occasion by my lewd behauiour) speak that which indeed may redound to my shame and deserued infamy. Finally, O Lord, keep me from all euill, that although by reason of my corruption, I bee naturally inclined to wantonnesse and excesse, thou wilt giue me sobriety, lowlinesse, loue (euen to mine enemies) chastity, wisedome and discreet vnderstanding both of their willes, and mine owne weakenesse, that through thy grace I may frame my doings according to thy heauenly will in all things, leading the whole course of my life in sincerity & godly behauiour, magnifying thy holy name, who so regardest the prosperity of thy seruant, that thou sufferest him not to fall into the hands of such as would

would eate him vp. And let not the aduersaries of thy truth, O Lord, vniustly reioyce ouer mée, tauntingly and contemptuously mocking mée, as they are wont; vnlesse thou thinke it conuenient for me. I am in thy hands, and do confesse it to be great and good reason, that thou shouldest doe with mée what séemeth best to thy fatherly will, accounting this thy tryall of my patience to procéede euen of thy méere loue: and therefore if thou wilt, that they set vpon me, or follow me to kill me, to persecute me, to laugh and scorne at mée, to frame opprobrious speéches and deuices against mée, let thy will be done. Yet vouchsafe to continue my defence, my strong Castle, (and as it were) the pillar of a cloud standing betwéen me and them, as thou stoodest in the wildernesse betwéene the tents of the Egyptians, and the tents of the children of Israel, that the Egyptians could not preuaile against them, but were ouerthrown in their own imaginations. Lord if thou wilt; thou canst turne their hearts, thou canst mollifie the hardnes therof, thou canst turn their hatred into loue, and their malice into good will: thou canst giue them in stéed of hearts to

worke wickednesse, merciful and godly mindes: I referre it to thy heauenly prouidence, & wholly commit my selfe into thy hands, humbly praying thée, for thy Son Iesus Christs sake, to deale with mée and them according to thy mercy and louing kindnesse, and not after our deserts. Be thou mercifull vnto me, and euermore mightily defend me vnto my liues end, conducting me vprightly in all my wayes, For Iesus Christs sake, Amen.

O Lord increase our faith,
And euermore mightily defend vs.

A short prayer for defence against our enemies.

LOrd I am a sinfull creature, and haue deserued thine indignation against me: yea, I confesse that I haue deserued many & great punishments: yet Lord for thy mercies sake, turne thée vnto mée, and haue mercy vpon mée, let not mine enemies preuaile in their mischieuous deuices against me: I am in thy hand, and they are within the compasse of thy power, stay their fury, let them not take effect in their deuices against me, but for thy Son

Iesus

Jeſus ſake, ſtand betweene vs, and put them backe. And as I haue offended thee by naturall blindnes, ſo by the working of thy holy Spirit, I ſhall riſe to thee, and liue in thee again, thorow Jeſus Chriſt our Lord; which vouchſafe to grant, that they may not onely not preuaile, but be aſhamed and flie; ſweet God, Amen.

O Lord increaſe our faith.

The Prayer when a man taketh a iourney.

Before thou take thy iourney, pray,
That God by Chriſt will guide thy way.

The Motiue.

FOraſmuch as the earth is repleniſhed with many perils and ſudden dangers; whether we ride or goe, whether we work or be idle, we haue great cauſe to take diligent regard, that when wee take a iourney, we deſire inſtantly the Almighty God to conduct vs, as hee vouchſafed to conduct and proſper *Abrahams* ſeruant, in fetching a wife for *Iſak* his ſonne; and *Toby* by the hand of his Angell *Raphael*, in his iourney to

Rages;

Rages; defending him from many dangers, and especially from the fish which was like to haue deuoured him. To whose protection and defence, if wee commit our waies, and repose vnfainedly our defence in his fatherly care, hee shal likewise send his Angel to take such charge of vs, that no kind of danger shal preuaile against vs; especially, if wee faithfully pray for his aid, behauing our selues godly and vertuously, not prouoking his anger, by enterprising that which is either vncomely or vnlawfull; but to be doing good, as S *Paul*, who behauing himself godly in alhis iournies, faithfully and often professed, that the right hand of the Lord mightily defended him. The like care hath hee, surely of all such as trust in him, and direct their wayes according to his will.

The prayer for a prosperous iourney.

ALmighty God and most mercifull Father, who guidest and defendest all those that in thy name walke and trauell in this world, vouchsafe to stretch forth thine hand ouer me thy poore creature, lead mee and conduct me in this my iourney which present occasion

caſion forceth me to vndertake. And conſidering that the paths (yea euery corner) of this wretched vale of miſery are repleniſhed with innumerable perils and dangers both of body and ſoule, wherin without thine aſſiſtance, protection and aide, without the helpe of thy mighty hand, and outſtretched arme, we cannot but fall and periſh, walking and wandring in the troubleſome & dangerous coaſts of the earth, where robbbers, theeues, & ill affected perſons in great number ſecretly lurk violently to take, not only our proper ſubſtance and goods, which by the great labour and ſweat of our bodies wé haue gotten, or otherwiſe by thy prouidence are giuen vs, but our liues alſo, if they be not preuented, and wé by thy good and fatherly prouidence defended: I humbly beſéech thée, Oh God Almighty, if any ſuch lie in wait in the way at this time, grant me foreknowledge, that of thy méere mercy I may happily auoid their pretended enmill, either by betaking mée another way, or being defended vnder the ſhadow of thy wings, may ſo encounter with them, that by the force of thy right hand I may ouercome them, being of mine owne ſelfe of no force, neither

ther lieth it in the strength of our own hands to put back or ouercom such, as in this wicked intent rise vp against vs. It is not the sword, the speare, nor strength of the horse, but thine owne power that ouercommeth for vs, and saueth vs. Vouchsafe therefore, O Lord, thy holy Angell to go with me, let him goe before me, and direct me to saue me, preserving me from all dangers, as he did thy seruant Toby, going into a strange country. Conduct me safely (swéet God) in the name of thy Son Iesus Christ, that my business may take good successe, and I may make a safe and prosperous returne without hurt, either by the mercilesse great waters, by wild beasts of the field, or by any other casuall meanes. Saue mée from the stroke of thunder, from lightning and tempest, preserue and kéepe mé as the apple of thine eye, vnder the shadow of thy wings from the waies of the wicked: that accomplishing the end of my iourney, I may effectually finish, and with happy successe end my business, and by the omnipotent conduction, prosperously return againe according to thy will without hurt of body or soule, for Christ thy dere Sonnes sake, Amen.

O Lord increaſe our faith.

A thankeſgiuing after returne.

At thy returne giue God the prayſe,
who ſtill conducts thee in thy wayes.

CONſider what dangers thou haſt eſcaped, in paſſing the perilous places of the world, no place or time beeing without his danger. And therefore at thy returne either vnto thine owne home, or to any other place of reſt, bee not vnmindfull to giue God hearty thankes for his gracious protection, and fatherly conduction. So ſhall he our heauenly Protector euermore be mindfull to direct thee in all thy waies. But forgetfulneſſe of his louing kindneſſe therin, purchaſeth his diſpleaſure and ouerthroweth thee vnawares. Wee ſee how many perils we are ſubiect vnto: ſome falling from their horſes, or their horſes falling on them, break their legges, their lims, and bruiſe their bodies in ſuch ſort, as ſometimes inſueth preſent death: yea oftentimes a ſlip on the ground in the plaine way, breedeth hurts to many. So that I ſay, theſe caſualties conſidered, we are bound to bee care-

carefull to serue God, who preuenteth all these dangers, and preserues vs from all euils both of soule and body. Let vs not be therefore forgetfull to crane Gods protection at all times, and in all our trauel, and yeeld him thankes for his safe protection.

The Prayer or thankesgiuing after returne.

I Thanke thée, O most louing and most mercifull God, that it hath pleased thée to giue mée prosperous and happy returne from this my iourney, by whose mercifull protection I haue escaped many and sundry dangers, which do abound in all corners of the earth; and hast giuen me such successe in my businesse, as I trust shall be to the best: and hast of thy goodnes, and méere mercy, brought me againe to mine owne home and resting place to recreate and rest my weary members. I thank thée, O mercifull God, for protecting and sauing mée thy silly creature from all perils, from drowning by water, from the stroke of thunder, and blasts of lightning, from the clawes and sawes of wild beasts of the field, and for defending me from theeues, robbers, and men of bloody conditions, and for preseruing me from hurt of body, and many other casualties, which the miseries

of this wretched world doe miniſter, and whereby I haue both ſeene and heard of diuers to haue periſhed; I doe acknowledge it to be thine onely goodneſſe, thine vnſpeakable loue and meer mercy, that I haue eſcaped them, not able ſufficiently to praiſe thee for the ſame, nor to yeeld ſufficient thanks for thy fauour therein. But ſweet Lord, I humbly referre ſuch laud, honour, glory and deſerued praiſe, as my weakneſs can yeeld. Giue me power and ableneſs to praiſe thee as of right I ought thorow Ieſus Chriſt our Lord, Amen.

O Lord increaſe our faith.

A thankeſgiuing to God the Father, God the Sonne, and God the holy Ghoſt, worthy to be often ſaid.

Giue thanks to God who did vs make,
And to his Sonne ſo deare:
Who did our ranſome vndertake,
With the holy Ghoſt ſo deare,

The Motiue.

ALthough we cannot ſufficiently praiſe God our heauenly Father for his great loue, in making and creating vs in the beginning to his owne image and likeneſſe, and that when wee were not; yet let vs humble our ſelues with dutiful obedience, as good children to a louing father, praying

ing for grace to set forth (as much as in vs lies) his praises with *Dauid* saying, Great is the Lord and maruellous worthy to bee praised, who made Heauen and Earth, the Sea, and all that therein is; who keepes his couenant and fidelity for euer, giuing vs for his Sonne Iesus Christs sake, all things for our vse in time conuenient: as first by placing of the starres in heauen, with the Sunne and Moone, their course and orderly motion, the hearbs of the field, and due manner of their spring, fading, and withering againe. 2. The Sea so inuiorned, compassed, and (notwithstanding the rage and force thereof) kept within the limits and appointed bounds, with the fishes so infinite therein both small and great, and the ebbing and flowing there of, which all serue only for the vse and seruice of man: yea and without the which man could not continue. Yet especially and aboue all things, so great was his loue, that he spared not for our sakes, to giue his only Son euen to die most vndeseruedly vpon the crosse for our redemption. Which loue of the Father therein, as it moueth, or should moue a great desire of thanksgiuing in vs, so doth the obedience of the Son giue vs a greater occasion of thanksgiuing, then the tongue of any mortall man can expresse. By whose acceptance of the pangs

of death came the remiſſion of all our ſins as witneſſeth the Holy Ghoſt, the water of Life, which being ſprinkled on our hearts, procureth vnfained loue, whereby we haue acceſſe (through Chriſt our onely Mediatour) to God the Father. Conſider the vnſpeakeable patience of Ieſus Chriſt, onely for our ſakes making oblation, euen of his own body to pacifie his Fathers wrath (the benefit whereof is ſo infinit, that no tongue can ſufficiently ſet forth; for redeeming vs from the puniſhments due to our tranſgreſſions, which no ſacrifice elſe could obtaine) to make vs one with God the Father againe, continuing our only Mediator and Interceſſor vnto the end. Wherefore praiſe God the Father who made vs, praiſe God the Son who hath redeemed vs, and praiſe God the Holy Ghoſt who hath ſanctified Gods elect, and giueth light vnto the harts of all ſuch as ſerue the Lord vnfainedly.

The Prayer, or Thankeſgiuing to the Trinitie.

O Thy Almightie God, maker and creator of all things, conſeruer of all that thou haſt made, and protector of all that loue thee (who in the beginning madeſt all things of nothing, which all reſt in thy hands, and in thee haue their continuance

nuance and being, and without whose prouidence they should conuert againe to nothing:) we yéld vnto thée all laud, prayse, and glorie, & vnto thée ascribe all power, maiestie, and dominion; who rulest all things, worckest all things, & disposest all things according to thy will, to thine own glorie, and to our vnspeakeable and vndeserued comfort, who are as pilgrims and strangers, and without the same thy continuall protection, as creatures forsaken, and castawayes.

Lord thy hand guideth all things, preserueth all things, and giueth all things for our vse, most disobedient and stiffenecked children, and through thine infinit mercie, and vnspeakeable loue, thou vouchsafedst in the beginning to place vs in the garden of happinesse, where wée should haue continued, had not our first parents by transgression made forfeiture thereof, and so highly displeased thée, that thou repenting of the making of them, didst drowne the whole world for mans sins sake; and yet, so tender was thy loue, so soone was thine anger conuerted into a desire of our saluation, that thou vouchsafedst to send into this world, Iesus Christ to redéeme vs into thy fauour againe. O surpassing loue, where the offended doth séeke attonement with the

offender. For which thy ſingular loue and mercy infinit, we cannot ſufficiently thanke thée, O God of all comfort; nor thée ſweét Sauior Ieſus Chriſt, for thy obedience, for thy great humility, and ardent deſire of our reconciliation and eternall ſaluation. Lord increaſe my faith, and ſend mée thy grace, and indue me with thy holy ſpirit, that I may heartily render, and continually yéeld all poſſible thankes vnto thée, not only for creating, kéeping and préſerning vs hitherto: but alſo for reaching vnto vs thy hand of loue againe after our great and long diſobedience. I thanke thee, O Sauior Ieſus Chriſt, Redeemer and Sauiour of ſoules, who refuſedſt not, but moſt willingly acceptedſt for our redemption from hell and eternall death (being then thine enemies) the oppróbrious death of the croſſe among notorious offenders: being often ſpitefully intreated, buffetted ſpit at, reuiled, and moſt iniuriouſly handled, not for thine owne (ſweet Ieſus) but for our offences, for our ſins yea to purchaſe that by thine obedience, which we loſt by wilfull rebellion againſt thy heauenly Fathers précept and will. O good Ieſus, we thanke thée, that it hath pleaſed thee to leaue the ſacred manſion of thy fathers right hand and celeſtiall being

being and putting on the base attire of a seruant, to walk in the troublesom paths of this miserable world, thinking it yet no robbery to be equall with God (though leauing his heauenly habitation for a time) according to his prouidence and heauenly fauor, to suffer here in this vale of misery, in this desert of sin, most cruell and most shamefull abuses, onely for our sins, which were so odious and vile in the sight our good God, that no sacrifice or oblation could appease his wrath and deserued displeasure towards vs for the same, but thy death only, and the sacrifice of thy precious and vndefiled body vpon the altar of the crosse, who willingly suffered'st the same for our sakes, notwithstanding they were so grieuous, so intollerable and odious, that by reason of the extremity and anguish therof, thou wert constrained to sweat water and bloud.

O surpassing loue, Oh loue without the which, the hatred of thine omnipotent father had not been appeased, nor remoued from vs. Oh loue, without the which we had been barred of all accesse vnto the seat of mercy, and wonted fauor of Almighty God, and continued in his heauy displeasure, to our bitter destruction, death and damnation. O sweet Iesus,

O most louing comfoꝛter, giuer of health and reſtoꝛer of life how can we butpꝛaiſe thée, how can we but loue thée, how can we but magnifie and extoll thy holy name foꝛ euer? ſo tenderly louing vs, that by thy meanes (without our deſires oꝛ deſerts) we are reſtoꝛed from death to life, from the deſerued diſpleaſure of our creatoꝛ, to his vnſpeakable loue and fauour, without which we had periſhed eternally both bodies and ſoules. We haue attonement now with him, whom befoꝛe we had ſo greatly offended, God our Maker, without whoſe fauour we fall, and without whoſe helpe wée periſh and paſſe to nought. O ſweét Jeſus, thou haſt taken vpon thée, not only to die foꝛ our redemption, and to riſe againe foꝛ our iuſtification, and to place vs in the ſweét manſion of thy heauenly knowledge: but haſt pꝛomiſed to continue our Mediatour to thy heauenly Father foꝛ euer, while we moꝛtall men, liue as ſinners in this vale of miſery, making continuall interceſſion foꝛ vs, that he will vouchſafe neuer to withdꝛaw his louing countenance from vs his poꝛe creatures, but to be our caſtle, ſtay, and ſtrong refuge vnto the end.

O Loꝛd Jeſus Chriſt, wé giue thée thanks, not only foꝛ that thou haſt béen foꝛ a time here pꝛeſent with vs on earth,

to

to manifest thy selfe vntovs by the visible shew of thy humanitie, but for making the cause of thy comming certainly knowne vnto vs, which was indeed (in that thou wast verie God) to call vs from blindnes and error (wherein we walked according to the will of Satan) to take hold of thy miracles and wonders, which thou so apparantly didst worke, to declare and manifest thy selfe to be our Redéemer and Aduocate, and to confirme the same in our hearts by faith, as thou didst in the hearts of thy Disciples, who notwithstanding they were present with thée, continued neuertheless in darknesse and mis-beléefe, without the working of thy Holy Spirit in them, wherby they confessed thee to be verie Christ, Son of the liuing God, and only Sauior of the world

Among all which thy great benefits, O good Iesus, we yéeld thée all possible thankes for that it hath pleased thée to leaue vnto vs, after thy departure vnto the right hand of thy Father, the Lantern of Light, the Gospel of Comfort, the Word of Truth, the food whereon our soules may continually féed at full, without the which we had béen left vnto our former darknesse, walking in error, and in our wonted ignorance.

And for that thou knowest vs from

the beginning to bée caried into blindnes and erroꝛ (wꝛongfully interpꝛeting the parables and darke ſentences of the Goſpell) thꝛough the ſame thy loue thou haſt left vs a continuall Comfoꝛter, euen the holy Ghoſt, pꝛocéeding from the Father and thée, who in the likeneſſe of a Doue deſcended from heauen vpon thée, and ſhewed himſelf vpon the Apoſtles in fiery tongues. Oh holy Ghoſt our Comfoꝛter, we yeeld thee moſt humble thanks, that (thꝛough the gift of thy grace) we haue our hearts pꝛepared, our vnderſtandings lightned, and mouthes opened to conceiue righ:ly thy woꝛd, to declare abꝛoad the wonderfull things of thy law, and manifeſt the ſecret myſteries of the kingdome of God. Thou art the true light, and the light of truth; without the which it is impoſſible to pleaſe God the Father, oꝛ to haue acceſſe to God the Sonne, who together with thee O holy Ghoſt, art but one God in eſſence, though thꝛée in perſon. Make our hearts pure, make vs cleane, ſanctifie vs, and ſeale vs among the number of the elect and choſen: that when we ſhall appꝛoach vnto the ſeate of iudgement, wée may receiue thꝛough the merits of Jeſus Chꝛiſt, not only the ſtipend of ſeruants, but the reward of obedient children, euen the inheritance

ritance of the kingdome of heaueu, there to rest with thee, O Father our Maker: and with thee, O holy Ghost our comforter and sanctifier, for euer and euer: To whom be praise, and eternall glory, world without end, Amen.

A Prayer to bee said before the receiuing of the Communion.

Before thou come this Table neere,
Prepare thy self e, make conscience cleere.

The Motiue.

THere is said sufficient in a Godly exhortation set downe in the booke of Common prayer to stirre vp the minds of all well disposed persons, willingly and zealously to come to this holy Table; whereunto before wee come, wee ought to addresse and prepare our hearts, to put off all rancour, malice, wickednesse, and all kinde of vice, with the workes of the old man, which are disobedience and sin; and to put on the new man, which is righteousnes, comming thereunto in a pure and clean heart, abounding with loue, peace, faith and Charity, that wee may receiue it to our comfort, Reade 11. Chapter of the first to the *Corinthians*, from the 20 verse vnto the 29, and there shall you finde, not onely the manner of the institution and right

right celebration thereof; but alſo how we ſhould receiue it with heauenly profit: the danger beeing likewiſe manifeſted, which hangeth ouer the head of the vnreuerent and vnfaithfull in receiuing the ſame; to the exceeding comfort and conſolation of the godly, and to be the vtter ſhame and confuſion of the wicked and ſinners.

Before thou preſume to come to this holy Table, forgiue all men that haue offended thee, not for a time, but euen from the bottome of thy heart to be at one with all men in perfect charity, ſincere in faith, putting away all hypocriſie, diſſimulation, doubting and vnſtaiedneſſe, being prepared in earneſt and hearty prayers, ioyned with true repentance and purpoſe of amendment, that thou maieſt faithfully eate the body, and drinke the blood of Ieſus Chriſt in the remembrance of his bitter paſſion for the clenſing of thy ſinne; that thou maieſt through his mercy, bee receiued into the number of thoſe, whom from the beginning of the world hee hath choſen, and by their obedience accounted worthy to bee his, and ſo poſſeſſing that peace in thy ſoule which paſſeth the vnderſtanding of man, thou maieſt yeeld praiſe and thankſgiuing vnto Ieſus Chriſt thy Redeemer, and onely author of thy ſal-

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uation in the congregation of the faithfull, without intermission.

A Prayer to be said before the receiuing the Sacrament of the Lords Supper.

O Lord Iesus, the Son of the euerliuing God, and louing Father, who hast voluntarily, & of thine owne accord, offered thy most sacred body, and shed thy most precious blood vpon the Crosse for the redemption of vs men, most wretched sinfull, lost & reprobate, not only through the originall fall of our first parents, but by our own most rebellious actuall sins: and hast left vnto vs this holy Sacrament, as a pledge and assurance, that through thy death all that truly partake of this sacred and heauenly institution of them, apprehending the mysteries thereof, and applying the same vnto our harts by faith, shall be partakers also of the benefit of thy sauing vertue, and the fruition of life and glorie in the heauens with thee after this mortalitie.

Accept vs now, O Lord, and make vs all worthy receiuers of this holy Sacrament, cleanse and purifie our hearts and affections from sinne; and giue vs thy Holy Spirit to helpe our weakenesse, that

that we through conſtant faith, may receiue and eate this ſanctified bread, and drinke of this bleſſed Cup, in a holy and reuerent remembrance that thy Body was crucified, and thy Blood ſhed euen for the remiſſion of our ſinnes. And grant that it may ſo effectually worke in our ſoules, as that we may euer hereafter liue in all holy & heauenly obedience vnto thée, mortifying the old man with the luſts thereof, and bée more and more renewed in the new man; hauing alwaies before our eies, the crucifying of the Body, and ſhedding of thy Blood vpon the Croſſe, and apply the ſame to the waſhing away of our ſinnes, and the reformation of all our imperfections, that wée may henceforth feare to offend thée, and truly indeauour to ſerue and pleaſe thée, according to thy heauenly will, in all the future courſe of our liues. And finally, receiue the crowne of that heauenly and eternall glory, which thou by thy death haſt freely purchaſed for all that through a true and liuely faith receiue this holy Myſtery.

O Lord increaſe our faith.

At the receiuing of the Bread, ſay thus.

O Sweét Jeſus, as thou haſt giuen thy fleſh to be the bread of eternall ſalua-

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tion; so vouchsafe to worke in mee by a liuely faith, that I (receiuing the same) may bee, and euermore continue in thee, and thou in me, Amen.

O Lord increase our faith.

At the receiuing of the cup, say Thus.

O Lord vouchsafe, that as thy blood was shed to wash mee a sinner, from the corruption of old Adam; so grant that it may through a liuely faith take effect in me: wash mee from the filth of sinne, and renew in me the fruits of righteousnesse, that I may become a fit member of thee, liue and die in thee, Amen.

O Lord increase our faith.

A prayer after the receiuing of the Communion.

Amend thy life, giue thanks to God,
Abandon sin, auoid his rod.

The Motiue.

VSe not the manner of many, who in the day wherein they repaire vnto the holy Table of the Lord, do not only lightly esteeme the weightines of the matter, but lewdly giue themselues to wanton company, gadding here and there to banquets and tauerns, and loosely (aboue other daies) giue themselues to vnseemely behauiour:

behauior: but remember the promiſe thou haſt made to God, to become a new man, to leaue all wantonneſſe, & to cleaue to godlineſſe of life. Be not like a Dog that turneth to his vomit, or the ſow to her wonted wallowing in the dirt of ſins, but be holy, as your heauenly Father is holy. Seeke the Kingdome of God, and the righteouſneſſe thereof, and all things ſhall be giuen you: and as the true members of Chriſt, in the end we ſhall reigne with him in eternall glorie.

The Prayer after the receiuing the Communion.

O Thy omnipotent and moſt mercifull Father, I thy ſilly creature prayſe thee (not able to yeeld thee thankes ſufficiently) for thy vnſpeakeable fauour and louing kindneſſe, in feeding me at this time with the Spirituall food of the Body and Blood of thy Sonne Ieſus Chriſt, whom thou vouchſafedſt to ſend for our redemption into this miſerable world, and to giue him euen to the death for me. In remembrance whereof, he hath willed vs to eat his Body, and drinke his Blood, to the end by faith we ſhould be vnited & knit vnto his Body, and being waſhed from all our ſinnes through his Blood, lead a new life. Vouchſafe I

humbly

humbly pray thee, for his sake to endue vs with thy holy Spirit, whereby hereafter casting aside the works of darknesse, wee may walke in the true light of thy holy Spirit, in the number of thy chosen and elect children, waiting faithfully when he shall come againe for our deliverance out of this mortall life. And whilst wee live here, vouchsafe vs vnfained desires to bee partakers of that his holy institution, and (through thy holy spirit) to lead our lives according vnto thy heauenly will in all things, keeping our bodies vndefiled, as fit receptacles for so heauenly food, that our soules may enioy the benefit of the mystery thereof by faith, through Iesus Christ our Redeemer, Amen.

O Lord increase our faith.

A Prayer to be said for him that is sicke, necessarie against Satan, who is then most ready.

When sicknesse sore oppresseth thee,
Repaire to Christ, take Physicke free:
He cures the sore that Satan makes,
And sadnesse that the body takes.

The Motiue.

IT pleaseth God often to lay the heauie burden of sicknesse vpon the weaknesse of our corrupt flesh, to the end he may win

win the ſame to be ſo much the more ſubiect vnto the ſpirit, that the ſoule, the principall part of man, may be ſo pure and cleane, as in the end it ſhal appeare before him to honor, and not to diſhonour. And that it is the cauſe that he puniſheth thoſe whom he tenderly loueth, and letteth the reprobate and wicked inioy a further liberty of their health, and other their deſires here in earth, to the end that (thorow his iuſtice) their fall may be the greater and more iuſt. Wherefore take not heauily this croſſe, this fatherly correction of his; but rather imbracing it willingly, giue him praiſe heartily, referring thy ſelf vnto his will louingly, patiently and faithfully. For it is a manifeſt token that thy correction is euen of Gods meere loue, (tendring thy ſaluation) when thou takeſt it with patience. Deſpaire not therfore in this ſickneſſe of thine, neither thinke that God intendeth any thing thereby, but thy profit, the amendment of thy life, whereby commeth his loue, and thereby hee ſaueth all that beleiue in him. Bee faithfull therfore, call vpon him in the day of thy viſitation, and he will heare thee; pray to him, and he will heale thee, if it be for thy benefit; and therefore muſt thou referre thy ſelfe to his prouidence, whoſe care ouer his ſeruants is ſuch as he neuer ſuffereth them

them to perish, but by sickneſſe, and other gentle warnings, calleth them home from wandring abroad, and following the vanities of this wretched world, wherein is nothing but vanity and affliction of spirit, labours, cares, troubles, enemies, debates, and daily subiection to many casualties. What is this life, but short and euill? All flesh must die; God hath so decreed it. Man is altogether vanity: his life a vapour, a bubble of water, hee passeth as a shaddow, liue he neuer so long. Prepare thy selfe therefore to die, that death take thee not vnawares: make thee fit for the Lords comming, that is, cast away the loue of wordly and transitory things, and be ready to leaue the world it selfe, and settle all thine heart vpon the world to come, wherein there shall be no sicknes, but continuall health; no death but life eternall, no sorrow but ioies without end: a place, that all the sicknes, all the punishments, the crosses, and calamities that can bee here sustained, cannot deserue, neither are all pleasures of the world comparable to one moment of the celestiall ioyes, and therefore these willingly to bee left, and the other earnestly to be desired. This is the place that is prepared for the elect of God, being full of such ioyes as the eye hath not seene, the eare hath not heard, neither

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can the heart of man comprehend the vnſpeakable riches of the glory, peace and endleſſe bleſſednes, that Ieſus Chriſt (that vnſpotted Lambe of God) hath prepared for all them that forſake themſelues (that is the world, with the pleaſures therof) and cleaue vnto him. Cry vnto that ſweet Ieſus, as the theefe that hung on the Croſſe with him, and as the Publican, & he wilbe mercifull vnto thee, and remember thee in his kingdome; hee hath a watchfull eye ouer thoſe that betake them vnto his protection and turneth their ſickneſſe and other chaſtiſements alwaies to their ſoules health. The right hand of the Lord ſtrengthen thee, the blood of Ieſus Chriſt waſh thee, the holy Spirit comfort thee, and preſerue thee to eternall ſaluation, *Amen*.

The Prayer in ſickneſſe.

O My gracious Lord and omnipotent Father, maker of all mankinde, thou through thine almighty power haſt created mée after thine owne ſimilitude and likeneſs, and placed me here in this deſert of ſin, in the vale of miſery, where Satan vſurpeth dominion and rule, and ſéekes to bring men in ſubiection to his wicked and deteſtable authority, and hath ſet his miſchieuous miniſters to ſift mée, and ſéeke

seeke mine ouerthrow, and hath neuer left trying me with sundry temptations, since I came into this miserable world: yea, Lord, I haue abidden many and hard battels, cruell combates and assaults betweén my flesh which is ready to yéeld, and my spirit, which standeth in defiance of him and his wicked crue. But O Lord, now I seée him busie, now hée bestoweth all his diligence to win me, seéing my body already shaken with thine owne hand, and stricken with thy rod of correction, now I am as it were, at deaths doze, he sparéth no trauell to try me, no paines to pinch me: he was neuer so busie (O Lord) and opertunitie neuer so fit for his purpose, by reason of my présent weakenesse. The grieuous sickenesse which hath taken hold of me, hath dryed vp all my bones, & consumed my poore carkasse euen to nothing, whereby he perswadeth me, that thou thus visiteth me of méere malice. But sweét Jesus he is a lyer, and there is no truth in him: I know (and thou hast said it, that art truth it selfe) that whom thou louest, thou punishest: and Lord, so I accept it. Thou hast changed my health into sickenesse, thou hast pluckt mee downe, and cast mee vpon my bed; thou hast giuen me weakenesse for strength, not that either I should

ſhould the rather yeeld to that mine enemy, or thinke that thou wilt caſt mee cleane away: but to the end to ſaue mee; not to kill me; to relieue me; not to put me from thee; to call me vnto thee, not to giue me into the hands of Satan. But ſweet Ieſus preuent him, turne all his venemous darts from me. Thou haſt broken the bow of his ſtrength, and triumphed ouer him vpon the croſſe; thou haſt ſtopped the gates of hell, ſo that whatſoeuer Satan ſuggeſteth to make me afraid, he ſhall not preuaile againſt mee. Bee thou my ſtrength, ſweet Ieſus, in my weakneſſe; be thou my health in my ſickneſſe, who in my greateſt danger come vnto thee, the author of this my correction, humbly beſeeching thee, that as thou haſt caſt me downe, thou wilt either raiſe me vp, or giue me patience. Oh good Ieſus, the Phiſition both of my ſoule and body, let thy blood waſh the one, and thy mighty power relieue the other. Grant me grace that in all willing obedience I may refer my crazed eſtate both of body and ſoule vnto thy mercifull conſideration, whether it be better for me to continue vnder this viſitation of thine, or receiue health again. Thou knoweſt Lord what is moſt conuenient for me, deale with me not by iuſtice, but in mercy. For

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I confesse (Lord) that when this vile body of mine enioyed health, and felt not thine heauy hand, it ran into all wilfull rebellion against thée. I was obstinate, vnruly, and like an vntamed colt, and therefore hast thou iust cause thus to plucke mée downe, that I may rise vnto thée and and confesse mine owne frailty, whereby I stood too much in selfe-loue of this my filthy carkasse, which is the cause of all my rebellion against thée, which is the prison that holdeth (as it were captiue) my silly soule, that faine would be diloined, and rest with thee. Thou hast summoned me, O Lord, I must appeare, thou tellest me, I must come, nothing can keepe backe that thou wilt haue, all must appeare when thou arrestest. Wherefore, O God, in the name of Iesus Christ, send the holy Ghost into my heart, that it may labour with mee, and make all things ready in me against that day, minute, and moment, that it may strengthen me in this my great weakenes, & wash me with the oyle of comfort before I go hence, and be no more seene. O Lord, thou knowest all things, and canst doe all things, and thou canst send me health again when thou wilt, or (when thou seest an houre fit for the dissolution of body and soule) accept me into the bo-

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ſome of thy mercie, and receiue mée into thy Kingdome, which vpon the Croſſe, good Jeſus thou diddeſt euen with bloody paſſion purchaſe for all thoſe that vnfainedly beléeue thée & forſake this miſerable world, whereof, and of all the pleaſure thereof, grant mée preſent forgetfulneſſe, and giue me, O Chriſt, a taſte of Heauen and heauenly things. Onely grant me to call to mind the ſinnes of my youth, and frailties of all my life paſt, and vouchſafe me gracetruly to repent of them all, that thou Lord, mayeſt with thy finger blot them out of the Booke wherein they are written, & faſten them to thy Croſſe, that thy bloodſhedding may remaine an euerlaſting teſtimonie, that they by the ſame bloodſhedding are freely forgiuen me. O Lord abandon Satan, and all that is euill in me, that I may willingly accept this croſſe of thine, and be content euen with patience to continue the good time vnder the ſame, and when thou wilt haue me to appeare, to yéeld my body and ſoule into thy hands ioyfully, ſweét Jeſus, Amen.

O Lord increaſe our faith.

A ſhort Prayer in ſickneſſe.

My God, my God, ſweét Jeſus my Sauiour, looke in mercie vpon me, poore

poore and wretched creature, whose healthy is impaired, and sickness increased, whose strength is become weakness, and that hath taken fast hold vpon mée. O good Iesus, consider my miserable estate, forgiue my sins, and giue me grace to frame my desire to serue thée, and faith in thée, to beate downe Satan vnder my féete. Let not him triumph ouer mée, let thy victory, O louing Iesus, wherein vpon the crosse thou ouercamest him, bée my victory. And let death haue no further power ouer me, then only to dissolue the soule from the body, wherein it is imprisoned and fast bound in the chaines of mortality, which thou hast decréed shall once againe passe to earth, by meanes of death, which flesh cannot auoid, and thou hast prescribed mée a set time to wander in this pilgrimage. And this thy visitation, O Lord, I accept as a louing remembrance for me, to be mindefull of my vnstable estate, it is only of thy fauor to call mée vnto thée, from whom I haue long absented my selfe. Wherfore I repent my former life, and appeale to thée for helpe in this extremity, I cry to thée for ease, and do humbly pray thée (as thou hast laid thy heauy hand of correction vpon me) to vouchsafe to extend the help of thy right hand, for mine amendment and

comfort againe, or elſe ſuch patience, as I may faithfully waite, when death ſhall approach vpon this poore carkas of mine; and that I may embrace the ſame with vnfained hope of changing my mortall life into life eternall, and my ſorrowes into the ioyes of everlaſting bleſſednesſe through thée, and for thy ſake ſweet Jeſus my Sauior, to whoſe protection and diſpoſing, I here betake me. Amen.

O Lord increaſe our faith.

A very godly and deuout meditation and confeſsion of our ſins, with humble requeſt vnto almighty God, that he will vouchſafe to eſtabliſh true repentance in our hearts, and of his mercy turne away the plagues which we iuſtly haue deſerued for our manifold iniquities: very neceſſary for all Chriſtians daily to remember in theſe daies.

Let vs fall downe with weeping eyes,
With one conſent (from heart) on knees;
Our ſins haue ſo deſerued thral,
Nothing ſo ſure as ſudden fall.

LEt vs ſet as a glaſſe before the eyes of our hearts, the cauſe of the firſt flood, which was falling away from God and

continuall working of wickednes, wherin the whole world is wonderfull workemanship (*Noah* with a small number of persons onely excepted) perished. Let vs likewise call vnto our remembrance the sudden destruction of Sodome, and Gomorrah, with fire and brimstone from heauen, for disobeying the voice of the Lord pronounced by Lot for their repentance: wherein we may, as it were, behold before hand what will become of vs, without our speedy repentance, neglecting (as we doe) the words and messages of the Lord reuealed vnto vs by his Prophets and Preachers, threatning plagues to follow our wilfull rebellion. Let vs not be like vnto the deafe Adder, stopping our eares from the hearing of our iniquity reproued, which we imbrace with such greedines, but like relenting hearted *Ninuites*, put on the sackcloth of vnfained repentance, mourning for our many thousand sinnes, with fasting and earnest prayer from the lowest to the highest, and after the good example of *Dauid* and *Ieb*, prostrate our selues in heart with lamenting spirits before the mercy seat of our good God: who as hee is not hasty in plaging (expecting our repentance) so will his punishment be the greater, without hasty and speedy conuersion. Let vs not therefore hee slow to-

turne vnto him, let vs not defer from day to day, according to the illuſion & wicked perſwaſion of Satan, who would that wee ſhould be taken vnawares, for ſuddenly wil the wrath of God come, when we think not of it, and in his vengeance will he deſtroy vs. Yet ſo louing is he and mercifull, that if we call vpon his name, making our prayers vnto him, vnfainedly repenting vs of our ſins from the bottom of our hearts, he will heare vs from his holy heauens, and receiue vs againe vnto his mercy, according to his promiſe vnto *Iſrael*. The wicked King *Achab* humbling himſelfe, and cloathing himſelfe in ſack-cloth, and ſleeping in haire-cloth, obtained pardon for his ſins. The mercy of the Lord is ſo great toward them that repent, that the examples thereof are infinite in the Scriptures. The Lord had determined to deſtroy the *Niniuites*, but becauſe they repented at the preaching of *Ionas*. hee ſpared them. Wherefore let vs ſpeedily forſake our ſins, and more and more grow in hatred thereof, vnfainedly cleauing vnto righteouſneſſe and holineſſe of life. Repent, repent, for the Kingdome of God is at hand. Euery one that ſaith, Lord, Lord, ſhall not enter into the Kingdome of heauen, but he that doth the will of God: turne therefore vnto the Lord in feare, and thou ſhalt be ſaued.

The prayer for pardon of our sinnes.

O Lord vouchsafe to power the eye of thy most holy Spirit, into the wounds of our harts, whereby the hardnes thereof may bee so mollified, that wee may sigh and lament, weep, and euen rent our hearts at the consideration of the wicked and abhominable estate of our life past, which is so far gone with the childe of selfe-loue, that without thy vnspeakable mercy it is euen at the point to be deliuered into the pit of eternall perdition: giue vs grace (we humbly beseech thee) from the highest to the lowest, from the greatest to the least, to repent vs of our sinnes and heartily to turne vnto thee, whose high displeasure we haue deserued through our manifold transgressions, whom thou hast (in respect of our disobedience) pronounced rebels, bastards and children of the bondwoman, and without repentance barred from the inheritance which thy Sonne Iesus Christ hath purchased for all true beleeuers. We are disobedient children, and haue so much yelded our selues to the desire of sinne, and walked according to the conuersatiō of the old man, which is corruption, so

farre degenerating from the lawes and diuine inſtitutions, following ſo much the will of Satan, the luſts of the fleſh, and the vile allurings of the wicked world, that thou haſt caſt vs off as none of thy children, inſomuch as when we conſider the heauy and intollerable burden which by our vnrighteouſneſſe wee haue deſeruedly heaped vpon our ſelues, in loſing the fauour of ſo louing and bountifull a Father, and ſo ſweet a Sauiour, it driues vs into a great feare and terror, procuring a great diſlike and loathing of our ſelues for the time: but our nature being nothing but corruption, falleth into a preſent forgetfulnes of our end, & turneth forthwith into his old vomit againe.

But moſt louing and euerliuing God, when the deſerued puniſhments which hang ouer our heads ſhall light and fall vpon vs for the ſame, what ſhall we doe? It is prepared and it is comming, wee cannot (by any deſerts of ours, but onely by the interceſſion, mediation and merits of Jeſus Chriſt, which neither auaileth without our true repentence) auoid it. Mollifie therfore our hard & ſtony harts, O Lord, for thy Sonne Jeſus Chriſts ſake, giue vs lamenting ſpirits, indue vs with vnfained ſorrow for our ſins, and make vs ready and willing to turne to thee

thee vnfainedly. Our nature being vile, & our blindnes great, we are moſt apt euen with great obedience, care & diligence, to ſerue, to pleaſe, and to obey men of authority here in this worlde, by whoſe diſfauor there can ariſe but ſmall or no hurt, or punishment at all, & euen cry out, when they frowne, or grow in diſlike of our doings, but we neuer giue our ſelues (or very ſeldom (to the fulfilling of our duties to thee by executing thoſe things which thou commandeſt vs. Whereby we break and forfeit that bond which thy Son Jeſus Chriſt ſealed with his precious bloud vpon the croſſe, whereby he confirmed for euermore a league and peace betweene thee and ſuch as forſake ſin, and cleane vnto righteouſnes and truth. O vnhappy wretches that we are, who being in the very boſome of ſo loning & ſo merciſull a God, ſhould (yelding vnto the deſires of the fleſh, the vanities of the worlde, & the will of ſatan) be thruſt out of thy preſence, wherein conſiſteth all peace, all loue, and hope, quietnes of minde, patience, long ſuffering, meeknes, and all good whatſoeuer. But wandring and going aſtray after our owne corrupt deſires, what remaineth in vs but ſtriefe, hatred miſbeleefe, deſpaire, couetouſneſſe, aduultery, witchcraft, contempt of thy lawes,

and all kind of euill, & to reft as accurſed.

Lord we acknowledge, that ſinne and iniquity hath gotten the higheſt roome: it ſitteth and ruleth ouer all the corners of the earth: and righteous dealing, ſimplicity and innocency is condemned of many. Root out therefore (good Lord) roote out of our hearts all haughtines, deceit, wrongfull dealings, and euill imaginations: and plant in ſtead thereof, humility, iuſtice, and vnfained good will, and help one towards another. Let not Satan rule, let not the fleſh ſtrug le againſt the ſpirit, let not the world beguile vs, who are our mortall enemies moſt ſtrong, we moſt weake: inſomuch as they are not ſo ready to run vpon vs as we are prone to yéeld, they are not ſo politicke to deceiue vs, as we are ignorant and eaſie to be carried away from the light to darkneſs.

Forgiue vs Lord, forgiue vs for thy Sonne Ieſus Chriſts ſake, ſtrengthen vs with thy grace: we haue erred, we haue done amiſſe, we haue followed too much the will of Satan, we haue yéelded too much to the motions of the fleſh, and too much imbracing the pleaſures of this world, whereby we haue loſt the moſt ſweet comfort of thy celeſtiall promiſes, who haſt ſaid, that who ſo obeyeth thy voice, in keéping and fulfilling thy lawes,

ſhall

shall be most blessed, yea in all his wayes, and in his going forth & comming in, and in all things which he taketh in hand.

Oh sweet Lord, what darknes, what error, what corruption remaineth in vs, that we are so slow to do good, & so prone to do euill? yet cannot lament our misery, nor bewail our estates, we cannot sigh nor sorrow at the forfeiture of so many sweet blessings, for incurring the penalties of infinit curses of thine, by disobeying thy will & precepts, which thou iniotnedst vs, in all things to fulfill & obserue.

But vouchsafe (good Lord) vouchsafe of thy mercy for Iesus Christs sake, to turne away thy heauy displeasure and punishment which we haue deserued, that they light not vpon vs for our misdeeds. Blot out all our iniquities lay not our vnrighteousnesse, our vnthankfulnes and wilful rebellion against thee, to our charge, for if thou shouldest, Lord, what should become of vs, what might we looke for, as our iust reward but death and damnation? O Lord, wee doe confesse, that for so sundry and bountifull benefit receiued at thy hands, such is our corruption, that we doe not only take them without thanks, vse them without care, but most foolishly, and vnadvisedly attribute the gift thereof to

ſome creature, and caſt the praiſe vnto him; or elſe we receiue them as giuen by fortune, and take not only the due honor from thée, but make the creature the author of that, that commeth onely from thée the onely Creator and giuer of all things. O moſt ſwéet Lord, ſuch is our ignorance, ſuch is our blindnes, and ſuch is the error that hath reſted and remained in vs euen from Adam, through our voluntary bliadnes, which though wé imbrace, thou offereſt light, and we refuſe the ſame: wé are ignorant, thou gineſt wiſdome, and we neglect the ſame, wée goe aſtray, thou calleſt vs, but we refuſe to come. Lord, wée are vnlike the vntamed Heifer which refuſeth the yoke, wée are like the deafe Adder, which refuſeth to heare the voyce of the charmer, charme he neuer ſo wiſely, we harden our hearts as the Adamant, we will not receiue thy gentle calling, thy fatherly admonitions and louing corrections. Thou commandeſt vs to caſt away the darknes of ignorance, and to put on the light of the Goſpell, but we ſtop our eares, we refuſe to heare, opening our eares to pleaſures, and fixing our eies vpon vanity, erring in the paths of vngodlines, drinking the puddles of iniquity, and deſpiſing the ſwéete water of life. Our harts are alwaies rea-

by to imbrace delights & fantasies, vtterly despising nurture, correction, & knowledge. We remember the time present, the time past, for which we haue to answer, & the time to come in which we must answere (good Lord) we thinke not on. We must consider that our time is like the flower of the field, to day fresh and faire, and to morrow cut downe, dried vp and withered. We consider not that we passe as doth the shadow, and vanish as a bubble of water, as the smoak and waues of the sea. But we foolishly deferre the amendment of our liues vpon the hope of thy long sufferance, and consider not that thy wrath commeth suddenly. We consider not the sudden death of sundry, which being now most lusty, gay, and strong, are by and by dead, and laid with the substance of our owne flesh, euen the earth, where the wormes possesse that which was so daintily fed with sundry fine delicates, and cloathed with nice, monstrous and gorgeous apparel, sumptuous attire, broidered haire, and setled themselues in stately high houses euen to the skies, their soules departing with the insatiable glutton, where is no water to cole the vnquenchable heate of thy displeasure against them.

O Lord, thou laughest at our vanity,

pet moſt ſorry to ſee vs to bee led by thy direction and hand-leading of Satan; whoſe deſire is to deuoure (if it were poſſible) euen thy choſen ones. But thou wouldeſt not that we ſhould periſh, thou deſireſt rather that we ſhould conuert and liue, thou reioyceſt not at the death of a ſinner, but there is great ioy in heauen of his repentance, whereunto though louingly thou call vs, we goe on ſtill in our wickedneſs. Thou giueſt vs knowledge of thy will by preaching, and thine omnipotency thou manifeſteſt by thy creatures, both in firmament aboue, and in the earth & ſea below. But we vnderſtand it not, we beare it not away, conſider it not. The good which we ſhould doe, we doe not, but the euill which we ſhould not, that we greedily follow. Yet notwithſtanding all which our corruption, diſobedience, and wilfull wickedneſſe, thou (of thy mercy abundant) ſo intirely loueſt vs, that thou gaueſt thine onely begotten Sonne, to ſuffer the moſt ſhamefull death of the croſſe for vs, and haſt ſet him as equall with thy ſelfe, euen at thy owne right hand, to the end he might make continuall interceſſion for vs vnto thee, and that through him we might haue attonement with thee, and acceſſe vnto

thee

thée for euer. Wretched sinners that we are, if we by our wickednes, rebellion and lewdnes of life, lose so great a benefit which he so dearely purchased for vs, euen thy wanted mercy and louing fauor, and make of none effect his dying for vs; what remaineth for vs, but euen the most fearefull sentence of iudgement in that day when all secrets shall be opened, and euery man receiue according to his deserts? To whom thou wilt say: Goe yée cursed into the flames of eternall fire, prepared for the Diuell and his angels, which neuer shall bée quenched, where shall be continuall wéeping, wayling, anguish, and gnashing of téeth: When we shall bee neither our selues able to plead the contrary, nor haue any aduocate to gainsay thée in thy iustice. Then shall wée be sorry, then shall wée lament but too late. Then shall we heare thy most comfortable entertainement of the godly, when thou shalt say, Come yee blessed, possesse yee the kingdome prepared for you from the beginning; where shall be nothing but ioy without ceasing, continuall gladnes, comfort and vnspeakable consolation, euen for such as clothed thée, fed thée, lodged thée, and visited thée being in prison: them shalt thou imbrace, them shalt thou méet in

the

the clouds, with most sweet words of comfort: but such as haue seene thee (euen the poore and little ones) to be sick & comfortlesse, and haue denied them relief and aid, or hungry, and haue withheld food, thirsty and gaue no drinke, naked and haue not cloathed them. Such O Lord, shall suffer hunger, cold, nakednesse, and thirst, with vnspeakable griefe of conscience, which shall neuer haue end.

What it would please thee therefore, O most mercifull God, of thy great goodnes, fauour and louing kindnes, to consider of these latter dayes and perillous times wherein we liue, wherein iniquity hath gotten the vpper hand, charity waxeth cold, and loue banished from among brethren, and thy selfe sweet Lord, euen the poore and little ones, the orphans and widowes not only relieued nor defended, but trodden vnder foot, neglected and forgotten of such as haue abundance.

Vouchsafe, vouchsafe, good Lord, according to thy promise, to shorten these dayes, lest also thine elect be seduced with vanity, and forsake thee their onely comfort. It is come to passe which thou hast said, that as towards the summer, trees and plants of the earth doe bud, so before thy comming (to make vs so much more prepared) thou hast promised to

send

send vs sore-knowledge by sundry signes and tokens, both in the earth below, which hath (by thy passing as it were by) quaked already at thy presence, as also by the Sunne and Moone, and other thy creatures, apparantly shewed thy rod of vengeance to bee ouer our heads, ready to strike. O Lord, we cannot but looke for vtter destruction according to the weight and abundance of our sinnes and iniquities, vnlesse it may please thee to shew thy mercy for Iesus sake in conuerting vs. We haue sinned, we haue gone astray, we haue wrought wickednes in yeelding to the will of the flesh: but most sweet Lord, let thy light so shine into our hearts, that wee may now begin to forsake onely thy kingdome, and leaue the darknes of sin, grow to all goodnes, and bee mortified, as touching the old man with his corruption: die to the world, and remoue Satan; that with godly desires we may attaine vnto the perfect feeling of thy grace; and hauing obtained the pure vnderstanding of thy word, we may guide our lines by the rule thereof, that after the finishing of this our pilgrimage we may, through the merits of thy Son Iesus Christ, enter into thy kingdome of eternall glory, there for euer and euer to raigne, enioying the sight of thee

and

and to thy name, with the reſt of thy Saints, ſing laud and praiſe without ceaſing ſweet God: Amen.

O Lord increaſe our faith, and giue vs grace vnfainedly to repent vs of our ſins, from the higheſt to the loweſt, that wee may heare to our comfort, Come oh bleſſed of my Father, enter into the ioy that ſhall remaine without meaſure, for euer and euer, Amen.

A prayer neceſſary to bee ſaid after, and at the end of all our prayers.

VOuchſafe, O Lord and mercifull Father (in whoſe hands reſt the hearts of men: who knoweſt what wee want before we pray: what wee will aſke before we ſpeake, and what we doe in all things) vouchſafe to forgiue mine ignorance, vnlineſſe and ſlack coming vnto thee, the fountaine of all health and help. Increaſe my faith daily more and more, and kindle in mee the perfect gift of prayer, that I may at all times ſerue thee in truth: and vouchſafe that whatſoeuer I haue aſked, according to thy will at thy time, to giue me, and what I haue omitted vnrequeſted, for my ſelf, or any whom thou wouldeſt ſhould bee commended to thee in prayer, vouchſafe euen for thy Sonne Ieſus Chriſts ſake graciouſly to

to grant: for which and for all things else necessary for mée and them, for body and soule, I pray thée, as he thy Sonne hath taught vs saying.

Our father which art in heauen; hallowed be thy name, Thy Kingdome come; thy will bee done in earth, as it is in heauen: Giue vs this day our daily bread: And forgiue vs our trespasses, as wee forgiue them that trespasse against vs. And leade vs not into tentation, but deliuer vs from euill.

O Lord increase our faith, and continue the same effectually in mée and al men vnto the end. Amen.

Great plagues remaine for the vngodly, but who so putteth his trust in the Lord, mercy imbraceth him on euery side. *Ps.* 31.

Consideration touching thanksgiuing before and after meat.

Paul, before he would presume to eate, gaue thanks.

Christ likewise, before hee gaue the bread and fishes to the that were with him in the wildernesse (yea although hee were Lord of all) looking vp to heauen, from whence commeth all goodnesse, blessed it and gaue thanks, and brake it vnto them; the store beeing small, replenished many thousands, and left many baskets full: where

wherefore take the bleſſings of God with thanks, and he will bleſſe & ſanctifie them.

A prayer before meate.

O thy bountifull God, vouchſafe to looke vpon our wants, and giue vs at this time thoſe things which may bee to our comfort: ſanctifie theſe thy gifts, that our bodies being repleniſhed, wee may bee thankfull, and enioy at thy mercifull hands the bread of eternall life, to the reliefe of our poore ſoules, through Ieſus Chriſt our only Sauiour, Amen.

WHen God hath fed your poore bodies, be not therewith puft vp with forgetfulnes what he requireth at your hands for his bleſſings, but in a reuerent and deuout manner, giue thanks, that he may continue his louing kindnes to your comfort vnto the end.

A Thankeſgiuing after meate.

WE thanke thee moſt bountifull Lord, for this thy fatherly feeding our hungry bodies, ſo vouchſafe to feed our ſilly ſoules with the bread of eternall life, that after this life ended, we may aſcend where Chriſt is gone before,

Another

Another prayer to be said before meate.

ALL things depend vpon thy prouidence (O Lord) to receiue at thy hands due sustenance in time conuenient. Thou giuest to them, and they gather it, thou openest thy hand, and they are satisfied with all things.

O heauenly father, which art the very fountaine and full treasure of all goodnes, we beseech thee to shew thy mercies vpon vs thy children, and sanctifie these gifts which we receiue of thy mercifull liberality, granting vs grace to vse them soberly and purely, according to thy blessed will: so that thereby we may acknowledge thee to be the authour and giuer of all good things, and aboue all, that we may remember continually to seeke the spirituall food of thy word, wherewith our soules may be nourished euerlastingly, through our Sauiour Christ, who is the true bread of life, which came downe from heauen, to whom whosoeuer eateth, shall liue for euer, and reigne with him in glory, world without end, Amen.

A thankesgiuing after meate.

LEt all Nations magnifie the Lord, let all people reioyce in praising and extolling

extolling his great mercies. For his fatherly kindnesse is plentifully shewed forth vpon vs, and the truth of his promise endureth for euer.

The prayer.

WE render thankes vnto thée, O Lord God, for the manifolde benefits which we continually receiue at thy bountiful hand: not only for that it hath pleased thée to féede vs in this present life, giuing to vs all things necessary for the same, but especially, because thou hast of thy méere mercy fashioned vs anew into an assured hope of a farre better life, euen which thou hast declared vnto vs by thy holy Gospell.

Therefore wé humbly beséech thée, O heauenly Father, that thou wilt not suffer our affections to bée intangled, or rooted in these earthly or corruptible things, but that wé may alwaies haue our minds directed to thée on high, continually watching for the comming of our Lord and Sauiour Christ, what time he shall appeare for our redemption. To whom with thée and the holy Ghost, bée all honour and glory for euer and euer. Amen.

O Lord increase our faith.

In

To the godly Reader.

I IN Penſiue plight
I put my pen to proue,
O Of ſlender skill,
What profit might ariſe,
H His heauenly heſt
To pleaſe, who ſits aboue,
N Now here ſet forth.
Before thy zealous eyes.
N Nought worth the phraſe,
Or fineneſſe, I confeſſe,
● Or for his wiſedome
who compiled it,
R Regard it yet
(O Reader) nathleſſe
D Diſdaine it not,
The matter is but fit
E Each heart to haue
And hold in price I know,
N Now wiſh me wiſe,
Be not in ſpeech my foe.

Farewell.

Omnium in hoc vno verſatur ſumma librorum
Caleſtem tota corde timere Deum.

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XUM

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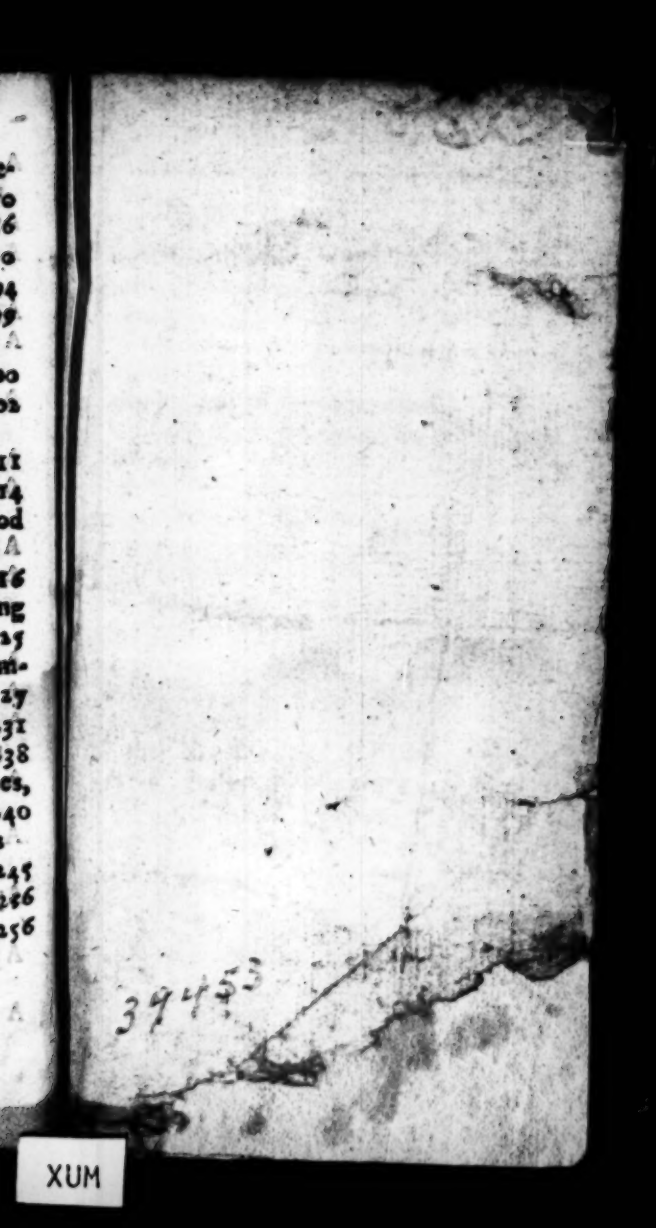
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XUM

moſt euill, moſt vile and ſinfull) what terrour do I ſuffer in mind, what anguiſh, what dolor do then open it ſelfe to ſwallow mee vp, what griping griefs do torment my conſcience? in ſo much as I am at the pits brinke of deſpaire, wauering in minde to and fro, ſeeking reſt, but loſe (Lord) vnquietneſſe of mind oppreſſeth me ſo ſore, that conſidering with my ſelfe what I am, much vexed. But when I looke into the time to come, the time wherein all mine offences & faults ſhall bee manifeſted, and laid to my charge, & that death is the iuſt reward for my ſo manifold iniquities; Oh then whither ſhall I flye, thinke I? whither ſhall I conuay my ſelfe? who ſhal ſaue me from thy iuſt iudgements? Oh Lord, I am euen at my wits end, wiſhing for death, and end of my dayes; and yet then the feare of the torments of hel fire ſo ſtriueth in me to the contrary, that I quake at the remembrance thereof. And when I couet to liue longer, and ſee more daies, and do therwithal conſider, that my life hath beene (euen from my birth) giuen and inclined ſo greedily to ſinne, and that it is the cauſe of my preſent miſery, I then loath and abhor my longer con-

tinu-

tinuance here; fearing leſt the aptnes of my corrupt fleſh (by the daily rebellion thereof againſt the ſpirit) ſhould heape greater plagues vpon my poor ſoule. What ſhall I doe Lord, feare & deſpaire thus oppreſſing me on all ſides? All hope and comfort hath left me, onely griefe & ſorrow remaineth: knowing not to whom to flye for ſuccor, or to whom to make my mone. If I ſeeke to man, I know his ſtrength, policie, wiſedome and comfort, to be vaine: his nature inclined to weakeneſſe and wickednes, as mine: and in him to be no help. And ſeeking any worldly meanes for pardon and remiſſion of my ſin, I acknowledge it altogether tranſitory, ſuſpitious, & to no purpoſe: vnleſſe it be to renew and increaſe my griefe, for leauing & giuing ouer the true and onely meane of my deliuery, ſeeking to a counterfeit ſhew of aide, I aggrauate my ſins ſo much the more. Therefore, Oh my good GOD forbid that euer I ſhould ſeeke for pardon, but onely of thy ſelfe, whom moſt grieuouſly I haue offended. To thee, to thee, I fall proſtrate, euen in heart, ſweet Jeſus, the onely Phyſitian of all ſick ſoules: in whoſe power conſiſteth the alone

forgiuenesse of sinnes, be they neuer so many or so great I come, I come, though altogether ashamed, vnto thee my Sauiour Iesus Christ, who hast promised to be a mediator for the penitent vnto God thy Father. Sweet Iesus let me taste of thy goodnesse, in obtaining pardon for my grieuous sinnes. It is thy property to cal home such as wander and goe astray, and to traine them vp in new waies: be their sinsas red as scarlet, thou hast said, thou wilt make them as white as snow, and were they as purple, thou canst make them as white as wooll. Oh most sweet promise, Oh comfortable saying, Oh voice of heauenly consolation, wherby I am comforted, wherby I am reuiued: yea, now is my conscience lightned: yea, now I haue found the true and onely physitian of my long diseased poore soule, euen thy selfe, sweet Iesus, who hast called me. I come, I come: Lord stretch forth thy hand and receiue me: giue me perfect hand fast of this most comfortable saying of thine, let me enioy the true working of this most singular medicine, thy death & bitter passion, who sufferedst for our sinnes, and camest to take away the punishment

due

due for our transgression, and to call vs to repentance, without the which there is no hope of remission of our sins. Thy mercy is infinite, thy loue vnsearchable, and wisdome incomprehensible, whereby thou callest vs whereby thou louest vs, and wherby thou guidest vs. And euen of meere loue which thou hast to the saluation of my poor soule (whom thou wouldst should rather conuert then perish) thou hast stirred vp in my hart a loathing of my sin, wherein I haue walked, and which I haue imbraced euen with greedinesse. Oh that I were as ready to come, as thou to call: so willing to leaue and giue ouer the fulfilling of vnlawfull desires, as thou art to saue me. Then should sin no more dwel in me, nor I in it: but should enioy thy continuall fauor, and rest vnder the wings of thy mercy for euermore: O Lord I humbly beseech thee that as it hath pleased thee to stir me vp at this time to repentance, & hast called me from the wildernes of wickednes, from deep despaire: so to place me in the pleasant fields of sincerity, truth, and godlinesse. As thou hast pluckt me out of the clawes of Satan, so vouchsafe to hold me vnder the sha-

dow of thy wings, and imbrace mee with the armes of mercy, that I run no longer after the vanities of this world, nor yeeld to the vngodly motions of the flesh, that my mind being free from al sinful cogitations, I may keepe my soule an vndefiled member of thy Church vnto my liues end, in faith, in loue, in feare, in humblenesse of hart, in prayer, in the true seruice of thee, & in all dutyfull obedience vnto thy diuine will for euermore. And although, till thine appointed time, this miserable vale must be my continuing City, and that I must be driuen to vse this world according to the necessity of worldly causes, as thy prouidence hath assigned euery man to exercise his vocation: yet grant that my mind may be continually conuersant in heauenly things, & that though my body wander in earth, my soule & spirit may haue their perfect being & abiding, by vnfained faith, in heauen, where thou sittest & raignest for euer: That so after this mortall & corruptible life ended, I may inioy heuen indeed, among the residue of thy Saints, and with them sing laud & prayse vnto thee, world without end, Amen.

O

O Lord Increase our faith.

Another very necessary and godly prayer to be said at all times, of euery Christian man feeling in himselfe the burthen of sinne, and any kind of worldly affliction, as sickness, enemies, want, or other aduersity.

Oh gracious God, Oh Father of mercy & wonderfull louing kindnesse (who art the stay of my life, the light of mine eyes, the health of my body, and strength of my limbs) accor-ding to thy wonted loue, and fatherly affection, vouchsafe to looke vpon me, whose life is fraile, & whose estate is most miserable. O Lord, there is no righteousnes remaining in me, but I am within festered with the corrup-tion of sin: and without, most shame-fully polluted with al iniquity. Now O Lord, inasmuch as I confesse, that there is no part of my body free from abhomination (miserable wretch that I am) my conscience accuseth mee, that I haue passed my most sinfull daies in the senslesse running forward to all fleshly desires, and that I haue wil-

wilfully (like a most disobedient, and stiffe-necked wretch) cast the most sacred, sweet and comfortable treasure of thine heauenly counsell behind my backe.

Yea Lord, I cannot but confesse against my selfe, that I haue deserued thy iust iudgement, the rodde of sharp correction, so that (if thou deale according to my deserts,) thy Iustice must needs condemne mee, and thy chastisements I cannot beare, but shall bee vtterly destroyed, and quite and clean rooted out of the land of the liuing. This, Oh Lord is my reward, if thou deale with mee as I haue deserued: yet O mercifull God, one thing is my comfort, namely, that although thy iustice be sharpe, and too heauy and intollerable for flesh and bloud to beare, thy mercies are great and manifold, and thy fauour great and infinite: And therefore of meere mercy thou hast said, that thou delightest not in the death of a sinner, but desirest rather that he conuert and liue. Whereby sweet Lord, I see that thou art ready to pardon me: & therefore after my long going astray, to thee the fountaine of my saluation, in all humblenesse I here prostrate my selfe

in

in ardent zeale and desire to be refresh-
ed with the sweetnesse of thy most
comfortable promises again, who cal-
lest me most louingly, saying: Come
vnto mee thou that art laden, and I
will refresh thee. Hereby, sweet Lord,
my silly soule is mooued to thirst af-
ter thy sauing health, and to bee re-
freshed with that liuing fountaine,
which giueth all those which are in
aduersity and affliction of spirit, most
sweet consolation and comfort againe.
Wherfore heare me, heare me (O gra-
tious God) and satisfie mee accor-ding
vnto thy wonted goodnesse, and as
thou art mercifull, euen so for Jesus
Christ thy deare sons sake deale fauo-
rably with mee. For Lord, thou
knowest that I am but flesh, wherein
abideth corruption, frailty and pron-
nes to doe those things which thy spi-
rit abhorreth, & that as long as this
body must wander here in this vale of
vaine desires, the spirit (which desi-
reth contrary to the flesh) must needs
be hindred and letted from the perfor-
ming of those good things which
please thee; and the flesh and the will
thereof ouerrule so farre, that naturall
blindnesse draweth the outward man
to many noisome & vngodly attempts.

and

and causeth it to grouell in the puddle of ignorance, when yet thy spirit resisteth as a most comfortable guide to wisedome and knowledge; whereby ariseth a continuall conflict betweene the flesh and the spirit: the flesh hauing many and sundry procurements, as the world and Satan to pricke it forward to worke iniquity, ministring many impediments to the spirit, to stoppe the same from working that which tendeth to the saluation of my poore soule: insomuch as here in this world is no true rest, no true comfort, but daily assaults of mortall & most cruell enemies. But sweet Lord, consider that I am but dust, in respect whereof I am ready to doe euill, and slow to doe good: And for Iesus Christ thy deare Sons sake, vouchsafe to deliuer me from all the snares and temptations of Satan, couer me with the shadow of thy wings, & let thine holy arme be my protection to defend and saue me harmeless from sinne and from the punishment due for my former euill and corrupt life. Let the light of thine holy Spirit reueale vnto me the way of truth and celestiall happinesse, that the same from henceforth may be my

shield

shield and buckler, whereby I may withstand and faithfully resist the furious assaults of Satan and his wicked ministers: and that no maner of euill approach neere vnto mee, as I haue deserued. O Lord strengthen me & increase my faith: haue regard vnto me, that as I haue offended thee & deserued many & great punishments for the same, so I may now tast of thy pardon in Christ thy beloued Son: & that thou for his sake wilt mercifully remoue all plagues and afflictions so farre from me, as may stand with thy glory, and my comfort, and vnfained reformation. And although I haue worthily deserued many euils as enemies in iustice to rise vp against me, & the wicked to deuise and intend matter to bring me into discredit with the godly, and vtterly to ouerthrow me; let thy tabernacle yet O Lord, be open to receiue me, wherin I may bee defended against their crueltie. And although I haue iustly deserued to be depriued of all my friends: to liue destitute of help in my greatest need, to be afflicted with the want of all necessary things, and to be throwne downe to the depth of all distresse, to bee ouerwhelmed with

such

such calamity, that all the world might iustly forsake me, & in most despightfull, disdainful and opprobrious manner, shake their heads at mee, reuile mee, and say, Fie on thee, fie on thee; & that in all these afflictions of mine, thou iustly with-hold thy helping hand, and leaue me comfortlesse in a most desperate estate: I haue (yet) nothing to say against thee, but humbly to flie vnto thee, praying thee not to deale so with me: but where thou seest my sinnes to be great, looke vpon that immaculate Lambe, thy deare Sonne, and call to minde the promise that in him thou hast made: that were my sinnes as red as Scarlet, through him they should be reputed as white as snow. Lord deale not in rigour with me, let thy mercy, and not thy iustice pearce the clouds, and giue mee comfort: and refresh mee a most wretched sinner, with the sweet dew of thy holy Spirit, which is the vnspeakable comfort of thy children, and which beareth witnesse in their hearts that thou hast forgiuen their sinnes in Christ, and chosen them to saluation, hauing for his sake promised, that thou wilt bee our Father, and wee shall bee thy children. And as a

most

most louing father, vouchsafe vnto vs those things which thy heauenly wisedome shall thinke most meet and conuenient, whether it be vnto me in this transitory life, health or sickness, riches or pouerty, or whatsoeuer else may make most for my saluation: and let me not lacke such things as are necessary for the maintenance of this life, and wherby I may be able to pay to euery man that which I owe vnto them, and that I defraud no man, but be rather helpfull to all, so farre as I may. And forasmuch (Oh Lord) as nothing can be prosperous vnto mee without thy blessing, poure downe the dew of thy fauour, and feede mee in such sort, that being replenished, I may be thankfull to thee, and helpfull to them that want. And for that thou hast commanded vs to pray for things necessary, Lord direct mee, and direct my prayers, because flesh and blood (fraught with corruption) cannot rightly discern what is wanting, but couets those things that are contrary to thy good pleasure, I most humbly (for Iesus Christs sake) beseech thine omnipotency to deale with me in things of this life, as shall seeme most to thy glory, that I may at thy

hands

hands enioy all things neceſſary in this life, to the finiſhing of a godly, peaceable, & comfortable courſe here to thy glory, & my ſoules health: that after the ſame ended, I may, with all the reſt of the myſticall body of thy Son Jeſus Chriſt, for his merits, inioy after this life eternal ſaluation.

O Lord increaſe my faith, forgiue my ſinnes paſt, and from henceforth direct me in holineſſe and righteouſneſſe all the reſt of my life, Amen.

A ſhort Praier for him that is afflicted in conſcience for his ſins.

O God (whoſe property is euer to haue mercy: yea, whoſe mercy is infinit and loue incomprehenſible, and who hath no delight in the death of a ſinner) looke fauourably vpon mee, who haue ſo deeply offended thine heauenly Maieſty, that I confeſſe nothing but condemnation due vnto mee for my manifold iniquities. My conſcience accuſeth mee, and mine heart bewrayes my diſobedience, being but a caſt-away, vnleſs it may pleaſe thee for Jeſus Chriſts ſake to turne away the plagues which I haue iuſtly deſerued

ſerues for the ſame. Lord ceaſe to be angry, and according to thy mercy, not in iuſtice deale with mee. And although I haue hitherto followed (euen with greedineſſe) that which I ſhould not: yet for thy Son Chriſts ſake, giue me now grace to folow and imbrace that which thou commandeſt, in thy Sonne Jeſus Chriſt, vnto my liues end, Amen.

A Prayer for a competent and neceſſary liuing.

The God aboue vouchſafeth ſtore,
To him in faith that prayeth therefore;
But for his gifts who thankleſſe run,
Their wealth ſhall waſte as ſnow in Sun.

The Motiue.

ALthough thy ſtore increaſe, and ſo greatly multiply, that thou be faine to inlarge thy Rooms to beſtow thy fruits; yet thinke thee not diſcharged of this moſt neceſſary exerciſe of prayer, but ſo much the more bound thereunto, for it is not the increaſe of fruits, the labor of the hands, or ſtore of wealth, that maintaineth the life, and feedeth thee, vnleſſe it bee ſeaſoned with the

word

word of God, who preſerueth all that faithfully truſt in him.

Thou canſt not liue with bread only (that is, with thinges neceſſary for the body) but by the word of almighty God, the food of the ſoule. And yet we are not onely licenſed and permitted, but moſt louingly called to come vnto our heauenly father, for whatſoeuer wee want. *Iacob* prayed for food and apparell, and obtained it with abundance. God ſeeth before we aske, what wee want: yet to ſhew our dutyful obedience, and to acknowledge our helpe to come from him, we muſt proſtrate our hearts before him in faith: asking, and he will giue, knocking, and he will open: ſeeking, and we ſhall ſurely find what is neceſſary for vs. We ſee, that God of his meere mercy feedeth the fatherleſſe, vouchſafing vnto them, all good things to the ſuſtaining of life. Wherefore what ſoeuer thou be, whether thou be rich or poore, pray faithfully, vſe the gift of God thankfully and reuerently, and thinke not that thy friends can help thee, or labour auaile thee, without the bleſſing of God: whereby, enioying foode and apparell, be therewith content, and in any caſe deſpaire not in pouerty: for the prouidence of God is great, to giue food

and

and things neceſſary to ſuch as truſt in him. And it is not dainty fare that feedeth ſo much, as the truſt in God can reheue with a ſmall and ſimple diet: as doth appeare in the firſt of *Daniel*, by them that were ſo wel repleniſhed, with pulſe and water: and contrarily, many times wee ſee the rich, for all their ſuperfluity ſent empty away.

There was neuer any forſaken that truſted in God, were their ſtore neuer ſo ſmall: nor any, were their abundance neuer ſo great, that proſpered vnto the end, without the mercy of God. And therefore, be we poore, or rich, wee muſt depend vpon God, that giueth and taketh away.

The Prayer for a competent liuing.

O Almighty God, & louing Father, who of nothing haſt created all things liuing: thy prouidence is ſo great ouer them all, that thou ſuffreſt not the moſt vile or ſimpleſt of them to periſh for want of food, & things requiſite for them: but ſeeking the ſame at thy hands, thou giueſt it them in due ſeaſon, euen to the rauens and all things liuing: and by thine vnſearch-

searchable wisedome hast appointed to euery liuing creature an abiding according to his kinde. But such was thine vnspeakable care of man, that thou hast created him to thine owne image, and made him as a king and gouernor ouer all the rest of thy creatures, which thou hast set & appointed vnder him: which are so far inferiour vnto him, as where thou hast planted in him reason, wisedome and gouernment, in them brutishnesse, being altogether vnreasonable: & where they liue and haue their beeing vpon the tops of cold mountaines, in deserts, vpon hils on high, and vallies below, and in sundry other vncouth and vnknowne places, where tempest and heat, hardnes and cold, and other continuall dangers oppresse them: thou hast giuen & prouided for man, houses, castles, & townes, to preserue him from the force of winds, tempests and stormes, and from the assaults of wilde beasts of the field (in the night and darknesse) quietly to rest. And, although borne naked, thou giuest him rayment to couer & to cloath him, hearbes to his vse, and oyle to make him a cheerfull and glad heart, and ioyfull countenance. Besides all

this,

this, of thy meere goodneſſe, thou haſt giuen him the beaſts of the field, the fowles of the ayre, and fiſhes of the Sea, to bee his food and ſuſtenance. Yea Lord, ſuch is thy fauour toward man, that all the reſt of thy creatures thou haſt ordained for his vſe & ſeruice. Oh ſweet Lord, ſuch is thy loue towards man, that thou haſt moſt miraculouſly prouided for him: and yet not for all alike. For it hath pleaſed thee to make ſome rich, and ſome poore, ſome thou exalteſt, ſome thou keepeſt low, ſome to liue at eaſe, ſome by labour: and yet none liueth without thy prouidence. And I among the reſt of thy pooreſt creatures doe acknowledge my ſelfe greatly bound vnto thee, for helping mee hitherunto. And as thy ſilly creature, & worke of thy hands, I humbly proſtrate my ſelfe in hart, beſeeching thee fauourably to looke downe vpon my neceſſity, and graunt mee whatſoeuer thou ſeeſt neceſſary for me, euen a competent & neceſſary portion here: not ouermuch, leſt I waxe proud and diſdaine mine inferiors: and if it be thy will, vouchſafe vnto me not ouer little, leſt vrgent neceſſity driue mee to ouermuch care, and ouermuch care

carry me to vnlawfull meanes, and so I run headlong into thy displeasure. But fill my basket, & bleſſe my ſoze, O Lozd, that I may enioy at thy merciful hands ſufficiency foz my releſe, & foz reliefe of ſuch as thou haſt committed to my gouernment. And foz alſmuch good Lozd, as all my induſtry, carke, care, and trauell, cannot any way further, relieue, oz ſatisfie me in my neceſſity, vnleſs thou vouchſafe thereunto good ſucceſſe: foz thy mercies ſake, bleſſe me in all my affaires: bleſſe my fruits in the field, my cattel, and all other things belonging eyther to my ſelfe, oz any other thy ſeruants, that by the fruits thereof, I and they may be relieued.

Bleſſe the woꝛks of our hands, that they may pꝛoſper: bleſſe my ſenſes, that they waxe not dull, but be alwayes capable of ſuch things as belong vnto my vocation, that I may effectually execute the ſame, both according to thy lawes, and truth of that which I take in hand, that I deceiue not (neyther by mine ignozance, oz negligence) thoſe that put me in truſt: but by truth in my calling, I may be able to liue and wade through the hardneſſe of this woꝛld, and be rather

helpe=

helpefull to the poore, then burthensome to the rich. Oh Lord, bring it thus to passe: for without thy blessing and fatherly furtherance, I cannot sufficiently execute, neither can that prosper, whereupon the whole estate of my liuing or maintenance dependeth. Wherefore (good Lord) guide my hands and blesse mine vnderstanding to the prosperous execution of all things concerning my vocation, that I may get those things which may bee sufficient for my reliefe, and maintenance of me and mine, to the profit of my neighbours, and glory of thy blessed name. And whatsoeuer doth happen vnto me, pouerty, or riches, make me (good Lord) of a patient, contented, and thankfull minde: that in aduersity I runne not headlong into such meanes as are vngodly, neither in prosperity waxe the prouder, but wait thy good pleasure in them both, with thankfulnesse: and euermore liue in thee and by thee, and in the end raign with thee in heauen, where thou sittest as author and giuer of all good things: grant vs this for thy Sonne Iesus Christs sake, to whom with thee and the holy Ghost, be all praise for euer, Amen.

O Lord increaſe our faith.

A ſhort Prayer for a competent liuing.

O God my God, thy loue is great, & the care of thy creatures ſuch, as thou haſt promiſed neuer to ſuffer the leaſt of them, that depend on thée, and ſéeke their reliefe at thy hands, to periſh, or to want things neceſſary for them: Wherefore, O Lord I thy ſilly Creature, being of my ſelfe poore, and altogether vnable to paſſe through this wretched & hard world doe in all humility and obedience, proſtrate my ſelfe before thée in the name of thy Sonne Ieſus Chriſt, beſéeching thée that it may pleaſe thée to afford me thoſe things that are neceſſary for me, as meat, drink, and all other things expedient for the ſuſtentation of my life here: that neither ouermuch pouerty oppreſſe mee, nor that I bée driuen to vſe meanes contrary to thy lawes. For as thou art of ableneſs & power, ſo art thou of will to helpe the poore, to relieue the oppreſſed, to comfort the afflicted, to raiſe the lowly,

and

and to aid the needy: and therefore (sweet Lord) I humbly craue thy fauourable and towards me, to bless my store, and replenish my basket with thy blessings, that I may be able to liue in thy faith, feare and loue, and bee out of the depth and danger of all men, through Iesus Christ, Amen.

O Lord increase our faith.

A prayer necessary before the hearing of the word of God.

Attend vnto the Gospels light,
Here it, and reade it, and liue vpright,
It is the light and candle cleare,
That brings vs all to heauen heare.

The Motiue.

Consider when thou heares the word of God preached, it doth but as it were beate thine eares, and tendeth no further benefit, vnlesse by the working of Gods holy Spirit it be inwardly reuealed vnto thee, & setled in thee, For God speaketh vnto vs by two means, namely by the preacher whom he sendeth to teach vs, and by his holy spirit, wherby his doctrin is so setled in

our hearts, that we inwardly enioy the true benefit thereof. For without the helpe of the holy Ghoſt, the voyce of the Preacher vaniſheth, and the hearers profit nothing at all. Saint Iohn ſaieth, that he that knoweth God, heareth his Word, but hee that is not of God, heareth it not. Whereby the Spirit of truth is diſcerned from the ſpirit of error: The Word of God is liuely and effectuall, and pierceth more then a two edged ſword, entring euen vnto the diuiſion of the ſoule and ſpirit, &c. Wherefore pray that as the Lord ſendeth his meſſengers to ſhew his will; ſo you may both heare it, vnderſtand it, and purely liue thereafter: Pray for Faith, for without faith, the hearing of the Word profiteth nothing: but it is ſeed ſowne in dry ground, that cannot bring forth fruit: Wherefore let vs be as good ground, which is watered with the dew of a conſtant beleefe of that which we heare: that the Word of God which is now Preached amongſt vs, be not as ſeed ſowne in vaine. The Lord make vs all fruitfull hearts, dutifull followers, and plentifull bringers forth of the fruits of his word.

A Prayer before Sermon.

VOuchsafe Oh mercifull God, to open the closet of my darke understanding, that thy Word may enter therein, and be so receiued of mee, as that Ignorance, the mother of disobedience being thrust out, heauenly knowledge may enter in, & haue perfect abode in the bowels of my heart. Giue me grace (Oh Lord) that the seede of truth being sowen in my heart, may take deepe roote, and bring forth to the comfort of my poore soul, sixty, an hundred, and a thousand fold. And let thy spirit so rule the lips of this thy seruant and Minister, as that hee vtter nothing but the word of life, with such boldnesse, as neither feare nor affliction stoppe the free passage of the same, that wee thy flocke may waite for the same, and more and more desire and looke and picke the crummes that fall from thy table. Send such and so many labourers (O Lord) into thy harueſt, as may be both painefull, faithfull, and able to gather by little and little the dispersed sheaues of the Church, that are appointed to be receiued into thy celestiall barne. And

banish from this wholesome worke all such as are not sent from thee, and come not truely to edifie, but rather to reape their owne gaine: making as it were merchandize of thy word, teaching, in stead of truth, the traditions of men. Lord vouchsafe at this time grace into the lippes that now are to sound forth and declare thy will, and grace into our hearts that are present to heare it: that he by teaching truely, and we by following effectually, may through Christ, obtaine at thy handes remission of our offences past, light in stead of darknes, peace for trouble, and heauenly happinesse in stead of worldly felicity: that tasting the sweetnesse of celestiall comfort, we may despise terrestriall, and after this life ended enioy the perfect ioyes of eternall glory, through Iesus Christ our Sauiour and Redeemer, Amen.

O Lord increase our faith.

A prayer after the word preached.

The Motiue, or Preface of this Prayer.

NOw we haue receiued the benefit of hearing of the Word of God, the fruits whereof do tend to the perfe-

tion of a godly life, and a godly life is the way to eternall life in Christ our Lord; let vs with all diligence imprint within the closet of our harts, the gladsome and most comfortable tidings which we haue receiued at the mouth of the messenger of God, & with a perfect faith lay vp the same in our vnderstanding and remembrance; lest that forgetting the same, and neglecting the exercise of a godly life, we be taken away as trees that beare no fruit, and cast into the fier. Let vs therefore pray that God would vouchsafe to send his holy Spirit the comforter, which may retaine the good tidings of the Gospel in our heart; whereby we may appeare as trees bearing good fruits, and so bee preserued vntill the comming of our Lord Iesus, who will then receiue vs, and set vs in the inheritance which he hath purchased for as many as beleiue in his word.

The prayer.

O heauenly Father, thou hast not onely vouchsafed to make vs to thine owne Image and likenesse, but also to send thy Sonne Iesus Christ into this World for our saluation;

and haſt by him not onely giuen vs knowledge of thy diuine will heere on earth, and left it for our learning, but alſo freely taken away our ſins, & ſet vs downe the perfect rule to direct all our actions and doings by the ſame. Which yet neuertheleſſe continueth hard and darke to ſuch, as neither by thy grace haue beene enlightened, nor by the preaching of ſuch as thou haſt ſent, beene taught; which alſo is of no effect without thine eſpeciall grace, working to the true feeling thereof within the bowels of the inner man. For Lord, although we heare it with our eares, wee cannot conceiue it in our hearts, nor ſhew it in our conuerſation, without the eſpeciall working of thy holy Spirit within vs. Greatly are we therefore bound vnto thee, Oh Lord, for vouchſafing vs to liue in this time wherein darkneſſe and ignorance is ſo much defaced, ſuperſtition ſuppreſſed, and thy truth (the word of life, the ſeed of our ſaluation) ſo bountifully diſtributed throughout this our Country, to our vnſpeakable comfort, and great terror of ſuch as hate thy truth. Lord wee yeeld thee humble thankes, that it hath pleaſed thee to feede vs at this time with the

wholesome bread of life, the heauenly Manna, the word of eternall trueth: which as we haue heard with our outward eares, so grant vs to be replenished inwardly, and fed at full, that we may loath and abhorre all things which are not of the true Table of our saluation, the Gospel of thy Sonne Iesus Christ.

And forasmuch (O mercifull God) as we may heare and not perceiue, and reade and not vnderstand, without the light of thy holy Spirit, guiding and instructing vs: I humbly beseech thee to inspire our hearts with a true vnderstanding of that which this day wee haue heard, by the Messenger and preacher of thy word. And grant that it may so worke to the amendment of our liues, and the increase of faith, feare, and loue of thee, that it may continually abide with vs, & (to our comfort) effectually worke in vs vnto our liues end: and that we may accept the same at the mouth of thy Messenger, as deliuered euen by thine owne heauenly voyce, as indeed it is, so long as it differeth not frō thy holy word and Gospel, giuing all the praise and glory vnto thine owne selfe. For he is but a minister to declare thy will vnto

vs, who art the ground: and thy word the ſeed, which being ſowne in our hearts by the Miniſter, may not onely take ſome roote, but grow vp effectually, to our comfortable education and learning. And giue vs grace (Oh heauenly God) in this ſo pernitious a time of ſects, ſchiſmes, & dangerous controuerſies, that we may beare conſtant hearts, carefull and deuote mindes to the truth, auoiding (with diligence) the perſwaſions of ſuch as ſeeke to ſet vp ſuperſtition, & maintaine errors, and vntrue doctrin, and as the Niniuites at the preaching of Ionas repented their ſin: ſo giue vs grace not only for a time, but earneſtly to bewaile our manifold offences, & wholly cleaue to fulfil the truth of thy Lawes, to the ſaluation of our poore ſoules. Let not Satan (ſweet Lord) at any time weed thy truth ſowen in our hearts neither let him nor his miniſters preuaile in ſowing tares, cockle, or darnell among the Goſpell, as they continually ſeeke and deſire to marre the harneſt of thy good fruits. And though they be few (by reaſon of our owne corruption) which we haue gathered by the hearing of thy word, yet (ſweet Lord) vouchſafe to increaſe them

them by vertue of thy holy spirit working within vs. And let not our desire of seruing thée, bée either choked, or snared with the vnlawfull desires of this most wretched world: but that we may rightly & truly discerne the truth from false doctrine, and may vnderstand who are the true Ministers, with earnest attentiuenes vnto the vttearance of thy will by them: carefully and warily auoiding the counterfeite barking of such as speake for their owne benefit, hauing further respect to thir owne pleasure, profit, and commodity, then to the edifying of our poore soules. These thou resemblest to Wolues, taking vpon them (vnder the shadow of simplicity, and fained shew of innocence) to guide thy flock, being indeed most detestable hypocrytes and deuourers of thy sheep. Whom I beseech thée cut of from that godly and diuine function and office of preaching, that thy truth being at all times purely vttered by good & deuout Pastors, we thy poore flocks, may for euermore be truly edified, and continue within the hurdles of sincere conuersation and godly liuing, to the praise of thy holy name, and to the attainment of our heauenly inheri-

tance.

tance, for thy Sonne Ieſus Chriſtes ſake, Amen.

O Lord increaſe our faith, and make vs euermore attentiue hearers, true conceiuers, & diligent fulfillers of thy will.

A ſhort prayer after a Sermon.

O thy gracious Lord, of thy bountiful goodneſſe thou haſt (through thy Sonne our Sauiour) ſent for our learning and vnſpeakeable comfort, the word of truth, the Goſpell of our ſaluation, which none can learne but by hearing, and none can preach vnleſſe he be ſent: I humbly beſeech thée therefore to giue me thy grace, that as I haue heard thy word at this time by thy Miniſter and Meſſenger, ſo I and all the hearers may bée able perfectly to retaine the ſame in our hartes according to thy heauenly will, vnto our liues end, Amen.

O Lord increaſe our faith.

A thankſgiuing to God for his benefits.

Bleſſe thou the Lord that giueth bliſſe,
He bleſſeth him that thankfull is.

And

But he, the thankleſſe doth deſpiſe,
And liſteth not vnto their cries.

BE thankfull vnto almighty God for all things, in the name of our Lord Ieſus Chriſt, who hath left vs a prefect pattern of thankfulneſſe, by his continuall lifting vp his eyes to heauen, giuing thanks vnto his heauenly father for all things. By whoſe example, wee are taught to giue continuall thankes, as a teſtimony of our good wils for his benefits beſtowed vpon vs. Let vs pray alwaies, let vs alwaies reioyce, & without ceaſing giue thankes, for it is the will of God the Father, in his Son Ieſus Chriſt towards vs. *S. Auſten* briefly in this wiſe exhorteth vs to bee thankfull, namely, hartily to ſay, God be thanked, which is but ſhort, yet not ſo ſhort as ſweet (no doubt) in the noſtrils of his heauenly Maieſty, and an acceptable ſacrifice, if it proceed from a truely thankfull heart. *Chriſoſtom* alſo willeth vs to giue thanks vnto the Lord, & to bleſs him, yea, although euill chances happē vnto vs, and then ſhall thoſe euils bee taken away: and on the contrary, it muſt needs follow, (he ſaith) that if proſperous things happen vnto vs, and we continue vnthankfull, our proſperi-

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ty ſhall be turned into aduerſity. So pure a balme and ſweet odour is giuing of thankes, that the Lord takath it is a moſt acceptable recompence for al his benefits. Which ſince we cannot otherwiſe deſerue, let vs continually ſay, The name of God be praiſed, and that not with tongue onely, but from the depth of the heart. For it is a terme ſometime vſed of the wicked, who haue their reward with hypocrites. But bleſſe the Lord in faith, and thou ſhalt be bleſſed both in my going out and comming in, both in the houſe and in the fielde, in all things, at all times and in all places. The chiefeſt manner of thankes vnto Gods obedience vnto his will, and to accept with patience whatſoeuer ſhall happen vnto vs; yeelding our ſelues to thy will of him that ſendeth the ſame. For true thankefulnes is not in the tongue, but from the heart, which beeing fraught with vnfained loue to God, rendreth thankes acceptable, though the lippes moue nothing at all. Yet for the outward teſtimony of our thankefull mindes, let vs openly giue praiſe and thankes vnto him that giueth all good things.

The prayer and thankesgiuing to God for his benefits.

O God of vnspeakeable mercy, and father of marueilous louing kindnes, the onely giuer of good and perfect gifts, who art more ready to giue, then we to aske: hearing before we call, and giuing before we desire, things necessary for vs; I yeld thee humble thankes for thy continuall fauour and kindnes towards vs thy poore creatures; for whose saluation, when we were lost, thou wast contented euen of thy meere loue to send thine onely delight into this world, thy Son Iesus Christ, taking humane nature vpon him, & abiding the most bitter pangs of death vpon the crosse, to redeeme vs againe into thy fauor, which by our disobedience was lost, to bring vs from darknesse & the shadow of death (whereunto our blindnes had brought vs) into the light of truth, to restore vs from ignorance and error, to wisedome & knowledge, then the which a more precious gift could not haue bin bestowed vpon vs, poore wretched creatures. What greater comfort, what greater ioy, what

greter benefit could thy diuinity haue bestowed vpon filly man, then of a cast-away to make him a saued soule: of a lost Sonne, the childe of God: and of a poore banished wretch an inheritour of the kingdome of heauen? Lord, such was thine vnspeakable loue, and the benefit that the obedience of thy Sonne purchased for vs, that if it were possible for vs to yéeld vnto thée as many thanks and praises, as could fill euen Heauen and Earth, and did yéeld our bodies and soules to bitter torments in Hell, in that lake from which thou hast redéemed vs, it were nothing in recompence of the least part of this thy loue in giuing this sacrifice thy Son (in whom was thine onely and whole delight) to pacifie thine owne displeasure, and to purchase thy fauour and loue againe: O thing marueilous, that the offended should séeke attonement with the offender, after so vnspeakable meanes, and yet requiring nothing at our hands, but thankefulnesse and obedient hearts. Lord giue vs thankfull hearts, that wée may yéeld thée all possible praises: which although I cannot sufficiently, yet Lord I yéeld thée thankes euen from

the bottome of my heart, from the very depth of mine vnderstanding; who hast deserued far more than any man or Angell can by any meanes satisfie, not only in giuing thy Sonne for vs, but in leauing vnto vs a continuall remembrance of the same thine vnspeakable loue, thy Gospell, wherein consisteth the rule whereby we are directed, euen thy Word: Which, although heauen and earth passe & perish, yet shall not one iot thereof (as thou hast promised) diminish or decay, and without the which we should haue continued in our accustomed blindnesse and ignorance. These thy benefits are vnspeakable: yet, sweet Lord, the creating vs after thy likenesse, and making vs after thine owne image, deserueth no lesse praise and thankes, where it lay in thy power, to haue fashioned vs after sundry other formes, as of wormes of the earth, fishes in the sea, and beasts of the land, most vgly & most strange, hauing neither knowledg of thy will, sense, nor feeling of thy goodnesse (which is the sweetest comfort in the world, without the which is no true comfort at all nor enioying any quality either of body or minde, which is any thing at all

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